The LUTHERAN

SING PRAISE TO GOD

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Vol. 43, No. 33

MAY 17, 1961

She Got the Message

OUR-FIVE-YEAR-OLD Susan was stretched out on the bed. I had been reading to her from a children's book of devotions. Each devotion contained several questions that a child might discuss with her parent.

The last of the devotions was on "Make-Believe Gods." It mentioned that some people actually love houses, cars, TV shows and money more than God. Then came the questions.

"SUSAN, what are the things that some people in our country love more than God?"

"Potato chips, Daddy!"

I winced. That wasn't one of the items listed in the devotion. So I tried a

"What else besides potato chips?"

"I think a new station wagon!"

IT WAS ONLY after I took leave o bedroom that her answers register and with blushing clarity.

We had potato chips at dinner; nothing pleases her palate so delightf The neighbors have just purchased a station wagon; and it's been the N item of discussion for the last 24 h in our neighborhood.

Yes, Susan got the message a "other gods" out of her own most re experiences.

—LESLIE CONRAD, J

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Q Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Man Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphi 29, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new address

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Ch in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● HANNS LILJE emerged from World War II as the strongest church leader in Germany (and in 1952 was elected president of the Lutheran World Federation). Part of the reason for his strength was his trial by affliction during his months in prison. "Light at Midnight" (*page 11*) shows how a man of faith can gain strength through suffering.

● WHAT HAPPENS to the money we give for Lutheran World Action? A tenth of it is spent on ministry to personnel in the U.S. armed services, at home and overseas. "The Service Center Story" (*page 15*) brings us up-to-date on this program.

● CHURCHMEN in countries under Soviet domination don't often write articles for *The Lutheran* about how things are going in their homelands. This week we have such an article from Hungary, although it took indignation at an article about Hungary which we published Dec. 21 to stir Dr. Keken to write (*page 19*). See "In Conclusion" for the editor's comment.

● CONVENTION REPORT from the Rocky Mountain Synod (*page 30*) may seem a bit lonesome all by itself. News will pick up in this department. Nine conventions are scheduled this week (to be reported in *The Lutheran* of June 7).

● THE LONG LIST of congregations beginning on *page 36* impresses us as a Who's Who of United Lutheran churches where good judgment is used. All of them see to it that *The Lutheran* comes each week to each of their homes. For $1.86 a year each home gets a weekly visit from their church, bringing them information about church life throughout the world.

THE CHURCH IN THE NEWS

Bishops undercut President

Efforts by Roman Catholic bishops to gain special privileges for parochial schools are a deliberate attempt to embarrass President Kennedy, Washington reporter Fletcher Knebel wrote in the May 8 issue of *Look*. Timing of public statements by the Roman Catholic hierarchy has led the President to conclude that the bishops, with three or four exceptions, are "either opposed" to him or "insensitive to the special problems of the nation's first Catholic President."

Cited by the writer were Roman Catholic pronouncements about the "right and duty" of the hierarchy to intervene in politics, the pastoral letter circulated in Puerto Rico forbidding Roman Catholics to vote for the Popular Democratic Party, and the demand for Federal grants to parochial schools. The President considers these moves "more than a series of coincidences," the article says. Speaking of the school-aid demands, the President is quoted as saying, "The bishops never took that position during Eisenhower's eight years and now they do it to me."

Other informed sources had seen the actions of the bishops as a power struggle within Roman Catholic ranks, pitting Cardinal Richard Cushing of Boston, who is a supporter of President Kenne against Cardinal Francis Spellman of N York, who aspires to leadership am U.S. Roman Catholics.

School compromise seen

The Roman Catholic hierarchy threatened to work for the defeat of Federal school-aid program unless it p vided grants for the church's paroc schools. This month the Senate's Edu tion Subcommittee reported out a which would limit aid to public scho Members indicated that they would fa another measure providing loans for vate and parochial schools to const science laboratories and classrooms teaching mathematics and foreign guages. This, they held, could be d by adding to the National Defense E cation Act of 1958.

Cardinal Spellman said government gal advisers had made "substantial c cessions" to the Roman Catholic posit He said there could be loans for n religious buildings and grants to pay textbooks and other educational servi

Protestant groups continued their position to parochial school aid. Episcopal Church's National Council s it was "unalterably against the use of f eral or state funds for the support private, parochial or sectarian schools

Council's ties widened

Some long-range planning and negot ing showed signs of bearing fruit as United States Conference of the Wo Council of Churches heard reports recent activities during its annual meet this month. First notable result came the application by the Russian Ortho Church for membership in the world b (see *The Lutheran*, May 10). The R sian group had been invited to particip in organizing the council as far back

6, but refused because of the coun- Western-oriented "political and so- tendencies."

enewed efforts in 1958 led to a meet- between the Russian spokesmen and council committee headed by Dr. nklin Clark Fry, who is chairman of executive and central committees of 178-member world body. Further otiations preceded Moscow Patriarch Axis' formal application, which said Russian Church attached utmost im- tance to mutual understanding among ded Christians and to the strengthen- of universal brotherhood, love and ce among nations on the basis of the spel. The application along with six ers must be approved by a two-thirds e of council members at the WCC's ird Assembly which will convene at w Delhi, India, Nov. 18.

Some tensions seen

Membership of a church body which some relations to a Communist gov- ment may "create some tensions" for council, Bishop Henry Knox Sherrill served, "but that's what we are in busi- ss for." The Episcopal leader is one the WCC's presidents.

Other observers added that there might be strong differences of opinion on some issues, but noted that the Russians would have a limited number of representatives at the assemblies and "we don't have to assume that we will accept all their plans."

Dr. O. Fred Nolde, director of the council's Commission of the Churches on International Affairs, welcomed the probable admission of the Russians as a major advance in the ecumenical movement. He said he did not underestimate the problems involved, but "while the problems may be tough the stakes are high."

Refusal unlikely

Dr. Fry predicted acceptance of the Russian Orthodox application. "Refusal would reflect an alteration of our outlook on ecumenicity," he said. "If this application is not accepted, the WCC itself would give occasion and provocation for the formation of an eastern equivalent of the council with unhappy consequences for some member churches and the Christian cause as a whole."

"Tension" is at the heart of ecumenical endeavor, Dr. Fry commented later to a press conference. "At New Delhi we will have our hands full." He hesitated, then added, "No, half-full. If the Roman

OP DIPLOMAT of Sierra Leone, wly independent African coun-, is the Rev. William H. Fitz- hn, a minister of the Evangelical nited Brethren Church, shown nversing with President Ken- dy. Dr. Fitzjohn, 41, studied in .S., holds a doctorate from Co- mbia Univ., will be his country's igh Commissioner in London.

Catholics join, then we will have our hands full!"

Hope for African solution

The World Council had last December sponsored a consultation among its members in South Africa to find a united Christian approach to the land's strict racial separation (*apartheid*) policies. As a result of the group's adoption of a statement advocating civil rights for all races, two Dutch Reformed churches which supported the government program withdrew from the council.

The consultation had "stirred a storm" in South Africa because it went "far ahead of South African thought," Dr. Fry told the conference. He said the seven "outsiders" at the consultation did nothing to impose their ideas on the South Africans. "No other group but the World Council could have had so much chance of possible eventual success in South Africa," Dr. Fry continued. Noting that the next decade will be crucial for Protestant churches and missions all over Africa, he said, "If there are ten years left, this may be the hinge on which the door of South Africa may turn. I know of no other hinge on that it can turn."

African churches have the problem of finding a way to proclaim the Gospel so it is not "simply an ingredient of a foreign civilization," the Rev. E. A. Adeolu Adegbola told the conference. The speaker, principal of a Methodist Training Institute in Nigeria, urged that the Christian Gospel not be preached as an "alternative to communism" which places Jesus Christ "on the same pedestal with Karl Marx."

May drop Jewish missions

For 14 years the National Lutheran Council has operated a Department for the Christian Approach to the Jew People. The department has a staff of area secretaries and lay workers, w centers at New York, Pittsburgh, Phi delphia, Minneapolis-St. Paul, Chic and Los Angeles. It has issued literat and promoted study conferences desig to aid congregations in winning conve from Judaism.

A special committee named last y to study the department recommend that its work be terminated. The chu bodies affiliated with the NLC have str evangelism agencies which have "the sponsibility of encouraging congregati to seek and to find all people for Je Christ . . . It seems logical that the sponsibility for bringing the Gospel the Jewish people should rest squar with these commissions and the Jew people should be treated like everyo else."

The NLC executive committee month agreed, voted to recommend next year's council meeting that the partment be disbanded. The Rev. La rence W. Halvorson of Chicago, act

SYNOD VOTE ON MERGER

Synods meeting this spring were takin the final and decisive vote to commit th United Lutheran Church to merger with th Augustana, Suomi and American Evangel cal Lutheran churches in THE LUTHERA CHURCH IN AMERICA. Ratification by 2 of the ULC's 32 synods is required.

Augustana conferences and Suomi co gregations ratified merger earlier this yea The AELC has completed affirmative actio

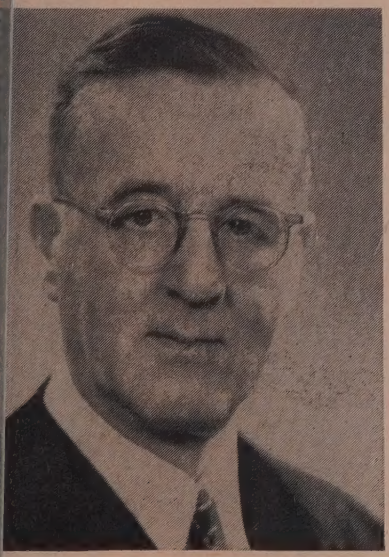
Two synods voted during the week o May 1:

KENTUCKY-TENNESSEE, unanimous in favo
NOVA SCOTIA, 28-2 in favor

The present situation:

Synods favoring merger .....
Synods opposed .....

tary for the department, hailed the e as the "beginning of a new chapin the church's efforts to win Jews Christianity. "The department has ys thought of itself as a means to nd. Its goal was to help the church me active in preaching and practicing ospel that includes the Jews as well ne gentiles," he said.



DR. BAUGHMAN
Resigns at Gettysburg

minary head to retire

Dr. Harry F. Baughman, president for years of Gettysburg Seminary, this nth asked the institution's board of ectors to accept his resignation "effece not later than Sept. 1, 1962." Dr. ughman asked also to be relieved of ching duties. He had served on the minary's faculty for twenty years.

An approaching "constitutional date of irement" prompted his action, Dr. ughman explained. A desire to step wn from office this year was "undesirle and perhaps unwise" because of merger negotiations between Gettysburg and the Philadelphia Seminary, he pointed out. "By the date indicated, the merger issue will have been settled and the incoming president can begin his term in full knowledge of the circumstances under which he shall carry forward."

The seminary president praised the "support and co-operation" of the board, faculty and staff during his decade in office and pledged to "co-operate in every way in the future." During his presidency seminary assets rose from $2.2 million to $3.7 million and several new buildings were erected.

Future plans of another retiring seminary president were revealed this month as Dr. Charles B. Foelsch announced acceptance of a call as pastor of Christ the King Lutheran Church in Chicago's Loop. Dr. Foelsch will leave Pacific Seminary, which he has headed since its founding in 1952. He will be succeeded by Dr. Charles M. Cooper, now president of the Pennsylvania Ministerium.

Southern Presbyterians meet

The Christian church does not exist to promote any particular economic or political system, Dr. Fry told delegates to the centennial convention of the Presbyterian Church U.S. (Southern) at Dallas. "The church of Jesus Christ has existed and flourished under every kind of government."

When Christians must make decisions between absolutes like truth, unity and love, tension can be painful, the United Lutheran President continued. By bringing its unique contribution to the ecumenical movement, each denomination helps create a new concept of Christian oneness, he added.

The 530 delegates to the Dallas meeting unanimously demanded an end to "undocumented charges of communism

among the clergy" which have been circulated by some "irresponsible" individuals and organizations. In other actions they refused to call for abolition of capital punishment, rejected merger talks with "any church that is not in the Reformed or Presbyterian tradition," and decried the showing of immoral or suggestive movies. After lengthy theological debate, the convention voted 3-1 in favor of softening the interpretation of the doctrine of predestination. "The belief that God has predestined some men, regardless of their earthly lives, to everlasting death" is not "an adequate statement of Christian faith," a committee report noted.

The denomination, which came as a result of a Civil War split from the northern churches, has about one million adult members.

Drink called major problem

Alcoholism is the major problem that sends people to their pastors for counseling, Episcopal clergymen reported in a survey conducted by *The Episcopalian.* Only other problems that approached it in dimension were family difficulties and personal crises. Few parishioners raised serious questions about doctrine, biblical interpretation or liturgical worship, the clergymen disclosed.

The survey revealed that 47 per cent of the Episcopal clergy had at one time been members of another religious denomination. Only three per cent followed in their father's footsteps to become Episcopal ministers. One out of twenty had formerly served as a clergyman in another denomination before switching to the Episcopal church, the survey information showed.

Major parish problem arises from the mobility of the population and changing social conditions, the clergymen reported. Some churches cited a membership tu over of 50 per cent in a year. Amc dangers to the spiritual life of their p ple the clergy included apathy, "Anglic smugness," secularism, "creeping C gregationalism," lack of Christian exci ment and indifference to worship.

Churches oust liquor dealers

Southern Baptist churches in Ok homa called for the ousting of any their members who become involved the state's liquor traffic. Oklahoma's st prohibition laws were repealed last ye A "church covenant" provided "au matic suspension" of any member " volved directly or indirectly in the ma facture, distribution or sale of intoxicat beverages, legal or illegal."

In Texas, two state legislators resign on request from Southern Baptist c gregations after they had supported leg lation to clear the way for a new brew near Fort Worth. The Rev. Carl Si of Beacon Baptist Church said, "I'd my own mother if she were alive toc and took such a position to dismiss h self from the church." Members of t state legislature supported their c leagues, adopting a resolution which s their "moral character and integrity above reproach."

New York's State Council of Churc called on the state to raise the age f purchasing liquor from 18 to 21 to cc form to the neighboring states of N Jersey and Connecticut. Law enfor ment agencies in the neighboring sta charged that teen-agers crossed the st line, imbibed freely and returned toxicated.

Clergy aid mental health

Most people facing situations of str or anxiety are likely to turn to their p tors for help, Dr. William E. Schumach

PROTESTANT SPOKESMEN OPPOSE POSTAL RATE HIKE

Pleading for relief from additional burdens were Nobel Van Ness, Dr. Daniel A. Poling, Ford Stewart and John Ribble, representatives of church press and publishers

t a mental health seminar at Augusta, Maine. Dr. Schumacher is state commissioner of mental health and correction.

The clergy constitute a "first line of defense" in protecting mental health, the commissioner said. He reported statistics showing that 43 per cent of those in need of professional mental health aids turned first to their ministers. The typical clergyman in such a situation was helpful, non-judging and in a position to recommend the right agency to offer specialized help, Dr. Schumacher added.

Clergymen help disturbed individuals by making them aware of "God, who cares and can touch and heal the lives of troubled people," Dr. Homer L. Grnigan of Boston University's School of Theology told the clergymen, physicians and social workers at the seminar. He said the church was a "resource to help people and to give power and faith."

ostal rise protested

A proposed increase in U.S. postal ates would be costly for religious publishing houses, the House Post Office and Civil Service Committee was told at a Washington hearing this month. The proposed rate hike would add a charge of one-fourth of one cent per piece for each magazine or periodical mailed.

The Lutheran paid a postal bill in 1960 of $19,125 for its 200,000 weekly circulation, the committee was told by Nobel Van Ness, Southern Baptist publisher who spoke for the Protestant Church-Owned Publishers Association. Its postage bill under the new rate plan would increase to $44,165—a jump of 133 per cent. Similar large increases would hit other church periodicals. Sunday school lesson papers sent by mail would also be subject to the higher rates.

Congressmen turned a sympathetic ear to the church publishers, promised further consideration. Postmaster General J. Edward Day agreed to meet with religious publishers to discuss the effect of the rate increase on their publications. Roman Catholic and Jewish groups also protested the rate rise.

WASHINGTON

By ROBERT VAN DEUSEN

CODE OF ETHICS

THE PUBLIC gets excited when there is evidence of shady conduct by high government officials. But people do not show equal interest when efforts are made to outline the ethical principles which should govern official conduct.

Such an attempt was made recently when President Kennedy asked Congress to enact a new code of ethics for people in government agencies. He spelled out his recommendations in a special message which said the principle of unwavering integrity "must be followed not only in reality but in appearance."

The President called for an absolute prohibition against "back-door contacts" in proceedings before government agencies. He urged Congress to ban the use of influence or inside information in securing radio or TV licenses, airline routes, or electric power sites.

Expansion of the authority of regulatory agencies, and pressures from the interests which they are supposed to regulate, have multiplied the temptations confronting those charged with administering the laws. Between the courses of action which are obviously right or obviously wrong are grey areas where a personal morality must be exercised.

PURPOSE of the proposed legislation is to classify the various types of situations and establish uniform standards of ethical conduct to apply throughout the executive branch of government. A W House aide would be named to ordinate the enforcement of the cod the various agencies.

Existing laws dealing with the judici branch, the President said, are conside adequate. As for the conduct of m bers of Congress and their staff ployees, that should be left to the dis tion of Congress.

Executive orders

KENNEDY SAID that he planned to is a series of executive orders under exist laws which would govern the conduct Presidential appointees. They would:

1. Forbid the accepting of pay for tures, articles, or public appearances connection with their work.

2. Apply government-wide standa on what property and stock can be h by federal officials.

3. Prohibit the receiving of gifts if t have reason to believe their official p tion prompted the donor. Where it impossible or inappropriate to refuse, gift should be turned over to public charitable institutions.

4. Ban the use for private gain of ficial information not available to public, such as stock speculation ba on inside knowledge.

5. Bar government employees from ing outside work incompatible with th federal employment.

President Kennedy pointed out t public confidence in the integrity of g ernment is based on the firmness w which ethical standards are enforced. said that he did not intend to excuse slightest deviation from irreproacha standards in the executive branch.

In an enterprise as vast as the fede government, such lapses are bound occur. How they are dealt with will the acid test of sincerity.

LIGHT AT MIDNIGHT

By HANNS LILJE

Now when the evil of the Nazi days in Germany is being dredged up in a Jerusalem courtroom, it's good to remember that in those days there were also men in Germany who had faith and decency . . . .

So FAR as the Gestapo was concerned e nights were not nights at all, for they ere neither dark nor quiet. It was not all unusual to be fetched out of one's ll for an interrogation towards mid- ght, and executions usually took place the "small hours," between three and ur o'clock.

For the rest of the time the guards d a great deal to make the nights noisy d unrestful by their shouted conversa- ns, or by the noisy way in which they changed guard. The electric light was on in our cells all night long. Probably the reason for this was the fear of attempted suicide, or other undesirable happenings.

Of course, it was extremely unpleasant to have to sleep in spite of noise and light. I was constantly trying to discover different ways of covering my eyes and stopping up my ears, but as often as I found a new method, the guard would look in and noisily forbid it.

The most disagreeable thing of all was this: towards two or three o'clock in the morning one of the young men would open the cell door and shout to me: "Lie on your back! and keep your hands outside!" But such amenities were part of the everyday life in prison—above all in the earlier period.

Now and again, I shouted back. Of course it wasn't any use, but I felt better! Later, however, the peace of night time was restored, in a wholly unexpected way, and this brought with it inward stillness and the possibility of thought and reflection. For, after all, it was wartime and there were air alarms! In the short nights of August, this did not occur very often, but as the autumn advanced, air raids became more frequent, until at last they were quite regular.

Then the nights changed their character. These nights of air raids were filled with their own romance. It is astonishing how deeply embedded in the human heart is the sense of adventure! This was roused by the "devil's dance" of these air attacks.

Outwardly our situation was very painful, it is true. Although I had got used to my fetters, I still found them rather tiresome when I tried to put my washbasin on my head to protect me from splinters! While the explosions were taking place all around us, I crouched down in the corner, right under the window, in order to be protected from the worst splinters of glass, bombs, and flak.

At the Lehrter railway station, which was close by, there must have been a strong anti-aircraft post. When it went into action the constant droning was often very unpleasant. Very often, too, the whole sky was alight with the red flares dropped by the enemy before the bombs were released, when these lights lit up the prison courtyard so that it w as clear as day. In the anxious momer before the deadly rain of bombs beg to fall, there was only one thing to d to commit oneself to God, for one c pray, even with chained hands.

"One can pray, even with chained hanc

In this respect we were certainly b ter off than our jailers. Externally, course, they were better off than v While we had to remain in our lock cells on the third floor where, should ar thing happen to us, we might burn bleed to death without anyone knowi anything about it until the "All Cle: signal went—they went shouting and cl tering down the iron staircase into t air-raid shelter. No National Socia sense of duty detained them for a minu

But when they had gone, and we w alone up there in the darkness, we felt if their power had been removed. Fo few moments at any rate, we felt pressure of their authority lifted, and

Hans Lilje, who is now the Lutheran Bishop of Hannover, was imprisoned for sermons he preached and was awaiting execution when American troops released him in 1945. This part of his story of prison life is most of Chapter 4 in his little book, "The Valley of the Shadow," which was recently published as a "Muhlenberg Press Paperback" book.

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view ourselves to be in the hands of the Lord of life and death, whose sovereignty was exercised over them and us alike.

TO BE BROUGHT face to face with death gives a certain inward nobility to a human being. The instinctive pride with which the soldier from the front encountered the man behind the lines springs from the same root. The person who is threatened by death feels prouder than the man who feels secure, for spiritual freedom is enhanced for those who have learned to cling to life.

I used to think: If our end has been determined by the Divine Will, then, in the last resort, it doesn't matter very much how it comes—whether by the hangman's rope or in an air raid. And if we do come through alive, this can only be due to a miracle; every day we experienced this afresh.

Such reflections, and also the consciousness that during these nights of danger a volume of increasing intercession was going up for us outside the prison walls, had their effect upon us. So I was able to go through these nightly scenes of hell, which increased more and more towards the end of the time, without any loss of confidence.

Only once did I have a different experience. I think my heart must have been in a bad state. The young prison doctor, who was probably not very expert, and certainly as an SS man was not much interested in his patients—his assistant did not even know what asthma was—had given me a drug which was obviously the wrong one for me.

That particular night, when the sirens began to wail, and all the noise and din began outside, I literally knew what it was to experience "fear and trembling." And in fact, I must be thankful that I was able to endure not merely as a stoic, for if anyone wishes to trust God absolutely he must be reduced to the utmost limit of helplessness. He must go right down into that "dark valley" of which the Twenty-third Psalm speaks. But in ordinary daily life how can anyone feel this sense of helpless desolation?

THESE NIGHTS of air raids brought me another gift—as soon as the lights had been extinguished, we had to roll up the black-out blinds, in order that they should not be torn by glass splinters, for no new material could be procured and since we were regarded as dangerous criminals, we had to have the light on in our cells all night.

As soon as the sirens began to wail and the light was turned off, every time I used to roll up the dark paper with great satisfaction, for now I was able to see what had been hidden from me during the first weeks of my imprisonment—the starlit heaven.

Then, for a time, before the noise of bombs and guns rent the stillness, the world of night lay around us, with its consolations and its peace. Although I could only see a small section of the starlit heaven from my barred window, which faced north-north-west, yet I could see the Great Bear and sometimes I caught a glimpse of Orion. To me the silent radiance of these celestial lights, which have seen so much human sorrow, came like a message of peace from God.

ANOTHER BEAUTIFUL human flower bloomed in those nights of horror. Once again there was an air alarm. The prison lay in complete darkness. Outside there was still nothing to be seen, but a strange stillness, when everything seemed to be holding its breath in expectation, brooded over us. The guards had gone clattering down the staircase. We heard them talking loudly as they approached the air-raid shelters. And now, in the upper part of the building where we were, everything was as quiet as death.

Suddenly and silently, both the bolts of my cell door were pushed back. Very quietly the door was opened, a very little way. There stood Baron von Guttenberg; he signed to me to be silent. When everything was quite silent round us, we carried on a short conversation, in a low whisper. He said to me: "Don't you think that those of us who are in this situation understand the story of Gethsemane better than ever before?"

I shall never forget this scene; it might come straight out of a Dostoevski novel: the dark and gloomy building; the din of bursting shells and whistling bombs, outside. And within, this whispered conversation about the Son of God, who on that night on the Mount of Olives lifted the horror from every other human night; henceforth he is forever with those who suffer and struggle and pray in the darkness. Nor shall I ever forget this man: he was one of those who was never so absorbed in his own fate that he forgot the fate of his people.

HOW MANY PLANS were made in this building . . . we tried to think what could be done for the terrible distress of the German people as a whole, which we expected to be the outcome of the war. At that time it was already quite clear that all the advantage which we could gain from our imprisonment in the form of confidence, both in our ov country, and among people outside should we remain alive—ought to used to gain this help.

Von Guttenberg had retained a co plete capacity for thinking of others; a the reason for this was the simple fa that he was a Christian. His examp showed us that kindness and courage a mysteriously related. Genuine kindn is the privilege of great and fearless sou Most human beings cannot be kind this way, because they are afraid. W but a fearless man could have exercis this quiet kindness which he gave us di ing these nights of danger?

For what he did was extremely da gerous. By some means or another, don't know what—probably by giving substantial bribe—he managed to rema unfettered, and he also managed to a range it that during the air-raid alar his cell door should be left open.

AS SOON as the alert sounded, and t guards had disappeared, he crept out his cell and opened the cell door a lit way for as many prisoners as he cou Of course this had to be done hasti and yet without a sound; for most of it was an inexpressible physical bene like the "cup of cold water" of which t Gospel speaks, for in one of those earl raids, in our part of the building thirte had been killed. Many of us were d pressed by the thought of our dying co panions lying there alone in their ce in their chains.

If this man had ever been caught his act of simple and courageous h manity, the consequences for him wou have been disastrous. But he lived in th spirit of kindness that springs from a h fearlessness. He is one of those who k alight in this building the pure, cl flame of human dignity and greatness.

THIS IS NEWS . . . . WE'RE WORKING TOGETHER. MISSOURI SYNOD AND NATIONAL LUTHERAN COUNCIL CHURCHES COMPLETE TEN YEARS OF CO-OPERATION IN MINISTRY TO SERVICE PERSONNEL

THE SERVICE CENTER STORY

By Charles De Vries

A twenty-year-old American boy king through Kaiserslautern can be ely. He's in the heart of Germany— ich has long ceased to be "enemy ter- ory." Even though he's in American form, people around him pay no at- tion. There's no hostility in the air, indifference. The young boy frowns. t's the indifference that gets him. He one among thousands. The uniform temporarily blotted out his identity. s name is, "Hey, Joe!" Home is six nths away, but just w it feels like six rnities. The Ameri- n boy in uniform nds a corner and ps in front of a neat use. Over the white- mmed, curtained win- dow is a large sign: "Lutheran Service Center."

As he enters, his mood changes. He's still in Kaiserslautern, and home is still six months away. But he's got his own identity back. He's among people who speak his language and share his faith. It's no longer, "Hey, Joe!"

He grabs a magazine from the table and lets himself down into an easy chair in the corner. The frown is gone.

You may change the scene from a street in Kaiserslautern to streets in key

r. Yaeger, Pastor aemer welcomed by aplain John R. Ben- r at the Tokyo airport

by 17, 1961

GERMANY . .

cities around the world where American forces are stationed. Through the Service Centers, Lutheran churches in America provide an important ministry to military personnel.

It is the result of a successful partnership between the National Lutheran Council and the Lutheran Church—Missouri Synod that is expressed in the jointly operated Lutheran Service Commission. The Commission was formed ten years ago, provides places for off-station relaxation, recreation and meditation for military personnel.

During World War II Lutheran service centers mushroomed all over the country in overcrowded cities and towns near military installations. In the late forties a few service centers were sponsored by either the NLC or the Missouri Synod. The two sponsoring units co-ordinated their efforts, but each center was responsible to one or the other. As Lutheran service centers were re-established in 1951, they came under the single administrative agency.

Much of the success of the Service Commission stems from the co-operation of its associate secretaries—Dr. Carl Yaeger (ULC) and the Rev. Walter Kraemer (Missouri Synod). They've be working together for ten years.

Dr. Yaeger is a former Navy chapl who served in the Pacific and assisted Lutheran relief activity during the po war period in Europe. Pastor Krae began his ministry as a missionary India and was a service center pastor San Francisco during the second wo war.

The ability of these two administ tors to make the LSC truly a sin agency expressing the co-operative wis of the NLC and the Missouri Synod the tone for the entire organization. T Lutheran Service Commission is not other organizational octopus. It effectiv serves the needs of the people for wh it was created.

Policy for the service centers is det mined by commissioners of the LSC w represent both parent groups. In the t year history of the organization th has never been a vote which divided alo synodical lines.

The LSC is not the only chan

. . . . OKINAWA

Girls from local churches help entertain the servicemen

through which the concern of the church is expressed to its members in military service. Included are the efforts of more than 16,000 Lutheran pastors and members of their congregations who keep in touch with their fellow-members away from home. Three hundred active-duty Lutheran chaplains are stationed around the world with U.S. military forces. Military contact pastors of the NLC and Missouri Synod play a role in ministering to service people stationed near their churches.

Lutheran service centers operate near large concentrations of U.S. military personnel for use during servicemen's off-duty hours. They are usually located in rented buildings in downtown areas of cities. Distinctive of each center is the Christian atmosphere which permeates all activities.

Generally provided in the service center is a chapel, television, piano, record player, pool, ping pong, shuffleboard, writing desks, typewriter, table games, magazines, newspapers and a snack counter.

Overseas centers conduct a full religious program of Sunday services, church school, and fellowship groups.

STATESIDE, certain congregations in strategic locations receive parish program support (financial aid and staff advice) from the LSC to assist them in putting on programs that will appeal to servicemen and draw them into congregational life.

At the Navy and Air Force academies, the LSC helps with financial support to transport Lutheran men to churches in Annapolis and Colorado Springs.

THIS is Lutheran World Action. One-ter ($400,000) of LWA fund collected t year will be spent for far-ranging minist to men and women in the U.S. armed fore

Making men and women feel at hor is the task of full-time directors and v unteers. It is this group which actua personalizes the church's concern for men and women placed in a strange e vironment. They make centers "hom away-from-home."

One Lutheran woman serving as a v unteer hostess in a center said: "We he a lot about church work from our p pits, but this is the kind of church wo I can understand." Dedicated efforts thousands like her give evidence of ge uine concern for those in service.

Results are evident from the reactio of those served and statistics, such baptisms and confirmations.

A CHANGE IS BEING MADE in the a ministrative partnership of the Luther Service Commission this year. Past Kraemer has accepted a call to a co gregation on the West Coast. His su cessor is Navy Chaplain (Captain) Ra mond C. Hohenstein, a Missouri Syn clergyman who brings a wealth of expe ence to his new job.

This change has caused both D Yaeger and Pastor Kraemer to give mo than a passing reflection to their ten yea of partnership in the interest of the Co mission. Visits made together to ma parts of the world have identified t two ministers as a single team. One nam is seldom mentioned without the oth The foundation they have laid togeth will bring fruits for many years.

MANY OF THE greatest saints and martyrs could not have passed a seminary freshman's mid-semester test.

—GEDDES MACGREGOR in *The Coming Reformation* (Westminster)

A Reply to "The Lutheran"

By ANDRAS KEKEN

A Hungarian pastor disputes a negative report from Vienna regarding church life in Budapest

THE DEC. 21 issue of *The Lutheran,* published a report entitled *"Budapest Christmas: Defiance and Hope"* by J. J. Finlin. His report is based on an interview with the Lutheran Pastor Istvan Szepfalusi, of Vienna, Austria. The report, in view of the unfounded statements with which it is teeming, cannot be left without a reply. Correction is also called for in the face of the character of the article as a typical and lamentable manifestation of the interchurch cold war.

I am one of the pastors of the Deak Square Church that is repeatedly mentioned in the report. I am also secretary of that church committee which is appointed to study the questions of peace and war and, in this connection, the problem of the cold war. I hope that I shall be able to reply without any bias to the erroneous statements of the report as well as to its inaccurate and harmful manner of presentation.

THE REPORT deals with the Hungarian Lutheran Church. As to a matter of no great importance, I may point out: it is not true that in Hungary all Lutherans are of either German or Slovak descent. Two-thirds of the Hungarian Lutherans are Magyars and only one-third is of German and Slovak descent. It seems that the author was in need of this slanted presentation of facts in order to be able to make the subsequent statement: "Because of their historic ties with the German church, Lutherans are regarded" by the government "with more suspicion than their Catholic brethren." Of this suspicion we have not so far noticed anything and, in all certainty, shall not notice anything in the future.

THE PASTORS of our church are also mentioned in the report. We read that there are Lutheran ministers who "are restricted and still others who are in jail" and that "ministers under restricted status work mostly in factories doing generally manual work." Not a word of truth in this statement. There is not a single Hungarian Lutheran minister who has

been forced in recent years to give up the ministry and make his living by extra-ecclesiastical, physical labor. And, thanks to God, neither is there a single Hungarian Lutheran minister in jail.

Mention is also made of our Theological Academy which, of course, is not simply a "school," as it is called in the report, but an academy. It is true that we have 40 students and that this is enough at present to provide sufficient ordained men. But whence the irresponsible temerity of the reporting pastor or newsman in presenting two of the five professors of our academy as those "known to support the government," thus implying that he regards the other three as the enemies of the government?

How will the three professors—unjustly appearing in this false light—react on this irresponsible opinion? What we know of our professors is that they, together with us, want to be disciples and followers of Jesus. They do not teach against men and against the state but for the good of men! All the five support the government of our People's Republic in its efforts aiming at the welfare and peace of men.

The report also deals with the retired Bishop Lajos Ordass. Of him it writes that he "is restricted to his house" and that "he is not allowed to take active part in Hungarian life." The truth is that retired Bishop Ordass is not restricted to his house but lives in peace and moves about freely.

In the course of characterizing our church life mention is also made of the Deak Square Church. According to the author of the report, Pastor Szepfalusi "was talking about the big church at Deak Square where the bells would be ringing soon to call people to the candlelight service." Alas, the bells could not ring for Christmas, 1960, for the reas that our church, which was dedicated 1 years ago, has had for nearly 90 ye no steeple and no bells.

But this talk about the bells gives r the opportunity to tell that our chur building, which has been declared Art Monument First Class, is in ne of a complete renovation. The plans f this job are being prepared by the co petent state institutes of architectu planning. The restoration of the stee is also contemplated in the provisio plans, and so it can be hoped that, with two or three years, the bells of our chur will actually ring.

I must also tell that, beside chur giving, the major part of the expens of the church's renovation will be co ered by state subsidy! And it is also be added that the pastors of the church just as all the other pastors of the Hu garian Lutheran Church—are recipien of a bigger amount of state subsidy th they would be entitled in terms of t Agreement which was concluded 12 yea ago. And, at last, we must also kno that the life of the congregation, th "spiritual temple," is undisturbed. W proclaim the Word of God in peace bo in our church building and in our pari hall, on Sundays and weekdays, to adult young people and children; we go c teaching the confirmation class, carry c the work of diakonia and arrange, fro time to time, fine Bach concerts.

Now let us take the passages of th report which deal with our Christm celebration.

One of the statements of the report that we have had an extorted Christma It is said that factory managements trie to keep the workers on a full workin schedule the day before the 24th b were unsuccessful because the worke

simply walked out. All this is not true. Another statement is that we have had a poor Christmas. Of this the report writes as follows: People "will be cold/ coal supply is very limited/ but they'll have a relatively festive meal, even though the women may have had trouble cooking it with the low gas supply made available to the homes. There will also be a few presents."

We Budapest people fail to notice that the supply of coal and gas was low. We know, however, since our own eyes convinced us, that our shop-windows and stores were never before so crammed with home-made and imported goods as just before Christmas of 1960, and that we never before witnessed such a high shopping fever as in those days. It is a well-known fact at Budapest that on the last Sunday before Christmas, the so-called Golden Sunday, the stores of Budapest handled a trade of 22 million Forints. This fact, coupled with other statistical data and also all our personal experiences unanimously bear out that the inhabitants of Budapest, including the Lutherans, are on the road of financial progress.

Although we, as Christians, see the essence of Christmas in something else than the custom of giving presents, we nonetheless ask you to believe us Budapest Christians that, at Christmas time 1960, our external circumstances were of an abundant order. We had our warm rooms, plenty of gas to cook the festive meals and nice Christmas gifts to cause joy to one another. We had not a poor but a rich Christmas!

THE MAIN POINT of the report is that the Hungarian Lutherans are Christians out of defiance to the Marxist-Leninist ideology of the government. We most resolutely reject this misrepresentation.

We Hungarian Lutheran pastors devote ourselves to our ministry in order that our parishioners be convinced Lutheran Christians, and it would in fact make us despair if the Christianity and Lutheranism of our parishioners were nothing but defiance against the official ideology. I could not preach if I were to look upon the members of the congregation as people who come to the church out of a kind of defiance.

We hope that people living with us and professing another ideology believe us that we are not "defiance Christians" and that our church is not an "anti-Communist bloc." But why do not our Lutheran brethren everywhere believe us when we say this? We should like to be loyal followers of Jesus and—not in spite but because of this—we should also like to support the government of our People's Republic, with much prayer, good testimony, faithful work and honest deeds, in all those efforts which are aimed at raising the level of welfare and at preserving the peace of the world. Hungary, together with its socialist system, is our beloved country, and it is here that we want to be Christians, not out of defiance but by faith.

THE MAIN directive of our life today is to live and serve as the church in our socialist country. This is a positive attitude of great importance. We are no compromisers who would give up any aspect of the Gospel of Jesus Christ, yet neither are we obstreperously defiant people bent on turning our Christianity into a kind of counter-politics. We should like to be followers of Christ who, in their own place and own time, understand and experience what it means to walk in his footsteps. Those far away from us, if they want to understand us, must keep this in mind.

FIVE MAKE A FAMILY

Celebration

"Miss Thornton telephoned today," I called to Karen as she came in from school. "There's a number on the phone pad. She wants you to call back."

Miss Thornton is our church secretary and Gal Friday. She is the only paid office staff, and I often wonder how she does all the jobs that two pastors and an active congregation give her.

"Wonder what she wants?" Karen said. "Oh . . . it's probably about the choir music. She's ordering a batch of stuff for the choir and the director asked me to give her the order number of one of the pieces. I forgot to do it. I'll call her—pronto . . ."

I smiled to myself. Dan and I already knew why Miss Thornton wanted Karen to call. But we weren't spoiling Karen's thrill. I went on with my work in the kitchen and held my tongue.

Suddenly the swing door flew open. "Mother!" Karen screeched as if I were in a far-off country instead of at the kitchen sink.

"Mother! You knew and you didn't tell! If I could keep secrets as well as you! Miss Thornton said she talked with you about the job at the church office . . . the one I applied for."

"Um . . m . . m . . ." I wasn't talking.

"Um . . m . . m . . . yourself," Karen imitated me. "She asked me to come to the office Friday after school. Pastor Ittel and Pastor Hanson have agreed that I'll get the job *if* . . ."

"If . . . ?"

"If Miss Thornton thinks I can type well enough. Do you think I ca Mother?"

"I don't see why not. You've had typing course at school. You type som times at the library, and you type all yo school papers . . ."

"And some of my letters, too," Kar added. "And I've done business lette for dad and for you. Oh . . . I ho she'll think I'm good . . . not expert . I know I'm not that. But Miss Thornt says if I get the job, I'll type notes ar letters of inquiry about the church hi tory—she calls it odds-and-ends typin She says she hates that kind of typin She'd rather type steadily on a big job

Karen gobbled dry cereal as s talked—one of the Melton family's f vorite after-school snacks. "She says . Miss Thornton says . . . that she'd like have me work with her this summer

Karen looked at the clock. "One ho before I have to help with dinner. E cuse me. Must practice."

She flew upstairs. I could hear h open her typewriter case and insert p per. Then the click-click began.

I smiled again. I was sure from wh Miss Thornton said to me that Karen w already hired. But I agreed with wh Miss Thornton said, "I always feel it better if things aren't *handed* to your people. I'll ask Karen to come in and b interviewed and tested for the job, ju as if she were applying for a job in business office, where no one knew he Young people need experience in jo hunting. Don't you agree, Mrs. Melton

es, I agree. Children should *work* for e things. And they should *worry* over e things. Karen will appreciate this mer job much more if she works for nd worries over the possibility that might not get it.

RIDAY CAME. About five-thirty, Dan ve into the yard. He had picked Karen at church on his way home from k. Karen hopped out of the car and to the house.

Congratulate me! Congratulate me . everyone!" she cried as she opened back door.

What for?" Pete gave her a chill greet- "Did you get a hundred in spelling?" Karen punched him and they danced und one another feinting and sparring yfully. "Congratulate me 'cause I e a job. A real, full-time, grown-up for the summer."

'No kidding, Sis!" Pete was impressed. had heard nothing about Karen's in- view. "Where? Not the one at the rch office?"

KAREN NODDED. She was dancing und me now. Her feet could not be l.

'Don't forget—I was the one who told u there might be a job," Pete reminded .

"Oh . . . I know. I told Miss Thornton u had overheard Pastor Ittel talking out the job a month ago. I'll remember u in my will."

"Make it sooner. Make it a double nana split, tomorrow, to celebrate."

"It's a deal." Karen was so happy, e was ready to promise the moon. ll treat you after your baseball game."

"Bill and Tony will be walking home th me."

"I'll treat them, too. I'll meet you that soda shop right across from the ll field."

"Boys have all the fun," Sue shouted from the dining room, where she had her homework spread on the table.

Karen loved everyone. "You and I will go together, Sue," she shouted. Sue joined us in the kitchen, beaming. "You and I will eat at one table and the boys at another. They don't like to be seen with women."

"Gee . . . that'll be fun. But what about Buzzy? She's spending Saturday afternoon here with me."

Karen sank to a chair. "The party's growing. Bring Buzzy, too."

I LAUGHED. "That's six double banana splits. How much do they cost?"

"My first week's wages. And I don't start to work till school is out. But I'm so happy I could treat the whole town to splits."

Pete and Sue disappeared. Doubtless to telephone their friends and tell them of the Saturday treat.

"Isn't it exciting, Mother?" Karen asked. "Oh, Dad," she turned to Dan who had been in the garage. "Just think . . . . I'll work nine to five, five days a week, just like a grown up . . ."

"Honey," Dan messed her hair gently, "you *are* a grown up."

"Yes," I sighed. "A job, college, living away from home next year . . . you are growing up . . ."

Karen laughed. "Note the difference. Dad says I am a *grown up.* You say I am *growing up.*" Then she became serious again. "Do you really think I can do the job?"

Karen seems to need a lot of reassurance about her ability. She's evidently passed through that annoying period when she thought she could do anything and do it better than anyone.

"You'll do your best," Dan said. "That's what is important."

WORSHIP NOTEBOOK

WHAT HAPPENED TO THE STATEMENT?

THE LATEST FAD to hit suburbia's youngsters is the Civil War game. (Oops, pardon me, Southern brothers, but most New Jersey moppets don't know much about the subtleties of "the war between the states.") Gone are the broad-rimmed ten-gallon hats and the trailing Indian feathers. Guns — holsters strapped to thighs and repeating shotguns — are still with us, but the distinguishing feature is the blue and grey caps which are sprouting throughout the neighborhood.

There was a violent squabble in our back yard the other day. It was finally settled, although not to the apparent satisfaction of all concerned. As the "rebs" dashed off to the protection of a row of hemlocks, I heard one older lad shout at a departing grey cap, "You gotta talk southern, Brucie!" Can you imagine an eight-year-old New Jersey accent only a few months removed from Brooklyn: "I *gotcher* covered, you all!"

The battle is still raging in suburbia. "Mr. Brown" who enjoys a warm Saturday afternoon working on the lawn has served as a spy for the rebs and an "ammunition dump" for the yankees. But if this is the most violent battle "Mr. Brown" gets into, he's quite content.

I HAD IMAGINED that the past six months might have produced a different kind of battle, one of far more serious consequence. For years a lot of people in the churches had been quite excited about the Lord's Supper. All sorts of problems arose and with it the inevitable name-calling. Issues, often too complex for any casual and hasty decision, were simply resolved by assigning the participants to one side or the other of th high church-low church controversy.

Somewhere in the midst of this situ tion, the church told fifteen men to s down and do some serious thinking abo the sacrament. They did. In a little le than four years they produced a stat ment designed to serve the church as guide to the meaning and practice of th Lord's Supper.

At the Atlantic City convention th commission presented its report. The were several small changes made in th document. Several proposed amendmen failed to secure support. Then the churc adopted the statement without, as I r call, so much as a dissenting vote. Th was last October.

I am surprised that in the last s months more hasn't been said about th statement. All ULC pastors received copy soon after the convention. Add tional copies, printed in a 16-page par phlet, are available from the Board Publication. Perhaps the quiet is occ sioned by the fact that study groups the churches are carefully giving the stat ment the serious attention it deserves.

AS ONE who saw the work of the cor mission grow from rather fuzzy ar varied opinions of all sides of the que tion to the report finally adopted by th church, I feel that the document h much to commend itself. There are se tions of it which are not exactly to m personal liking. Undoubtedly there is s one member of the commission wh would say otherwise. On the whole, do think that the statement is a worth guide and deserves thoughtful study.

)ne member of the commission made observation that he expected the dele-es to the convention to turn quickly the practical suggestions which con-le the report, much as schoolboys ak a look at the back of the book to the correct answer. He added that so doing the important theological terial would be overlooked. That he right in his surmise is evident when talks with many pastors and not a laymen who are only interested in ving particular problems.

hope that congregations will study statement in adult classes or study ups. If a pastor purchases a sufficient ntity of the pamphlets for use in his ish, he and his people may spend fitable hours looking into the meaning l practice of the Lord's Supper.

FOR EXAMPLE, let me cite a few por-ns of the statement and show how they l tend to revise present use of the sac-ment. For as far back as most of us remember we have been told that therans are unique in that they believe the *real* presence. What will we do h this section of the statement?

"18. The term *real presence* was historically intended to protect the sacrament against spiritualizing interpretations and to insist that the entire deed of God in Christ for man's redemption is present there. The *real* adds nothing to the presence of the total Christ."

Certainly this makes clear the fact that Lord's Supper is not the commemorative act of a historical event. We are t here just looking back. But isn't there deeper significance to the words just oted which has not become too much art of our understanding?

AND WHAT about the view held for so ng among Lutheran congregations in this part of the world, as well as elsewhere, that the Lord's Supper is properly celebrated only in the incorporated congregation? The statement is quite correct in saying that the "congregation of believers" does not mean only "a legally organized local group of Christians."

To be sure, "the legally organized congregation may well provide the context within which the sacrament is normally celebrated, but as an institution it has no sacramental monopoly. The holy communion may be celebrated elsewhere as well, whenever an assembly of believers is gathered." That to my mind seems to say that if seminarians want the Lord's Supper they should be allowed to have it.

Some people may not like the statement's portion on communion at weddings, nor will they be happy that wine is not defined as the proper element (the people who are *for* grape juice will know equal disappointment), and the same may be said about the suggested distribution of the bread.

There is a lot of beef-steak in the statement, and here's one person who hopes that pastors and people will take their time chewing through it carefully.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Limited space

QUESTION: We live in an apartment, with no more room than we actually need. We want the children to have parties with

their playmates, but with so little room it is difficult. Perhaps the problem could be solved by having professional entertainers come in for such occasions. That would solve the space program. Would that be a good thing to do?

REPLY: It would, I believe, be unfortunate to bring in professionals to entertain a group of children. You would perhaps solve the space problem but all would lose a great deal. Sitting still and giving attention to some kind of performance can't take the place of the interplay of personalities among children. The values of using ingenuity and practicing co-operation among family members would also be forfeited. Furthermore, employing professionals would set too much of an artificial precedent.

All will be better off if you limit the number of child guests to your space, and let your children have the benefits of planning and preparing for the parties. Devising games, designing favors, planning decorations, selecting pictures—all will call forth the youngsters' capacities and use of their experience, with the guidance of their parents. It may be that some games or other activities may be carried out on an outdoor space, such as a lawn, patio, or porch. The children can participate in making such decisions and in carrying them out.

Separation

QUESTION: Freda is four, while Roy is five. They have got along together surprisingly well—they play together a great deal. Roy has had an unusual interest in protecting his sister, and she has learned to count on him.

Now we have a new situation. They have started to church school, and the superintendent has insisted on separating them, and placing them in differe classes. Freda cries to be with h brother, pays no attention to her teache and ignores the other children. I don know how to handle this problem.

REPLY: How fine that the youn sters get along so well together—it really more than one could expec The separation in Sunday school, in public school, often creates a ten porary difficulty. It appears that the easier home atmosphere Freda ma have grown too dependent on Roy, an he has probably become too assertiv in protecting her.

It is not unusual that some way which work well at home create tro bles in another environment. Difficu as it may seem for Freda, the superi tendent is right. It is better for th children to learn to get along wi other children and make new friend They already have one another. Eac boy or girl needs an opportunity to l his or her real self.

The necessity of facing another se ment of the world, to be with other to be away from the usual protector and to go it alone is all to the goo This principle applies also to old boys and girls, young people, and eve grownups. The Christian virtues ca thus best be worked into individu lives, and a fine grade of co-operatio can be developed.

It is probable that both youngste will gradually feel at ease in th changed situation, delight in ne friends, diversified experiences, an wider opportunities. Thus everyon moves into a larger world and attai a larger degree of maturity. Fathe and mothers should beware lest the feelings and sympathies get in the wa of their children's progress.

BOOKS

SOCIOLOGIST STUDIES RELIGION

The Religious Factor. By Gerhard Lenski. Doubleday. 381 pages. $5.95.

A page or two is about all the average book on sociology spends on the churches, implying that the writers don't consider churches of much influence in present-day American society. If Dr. Lenski's conclusions about "the religious factor" are seriously considered and are upheld by further research, this situation may change.

Dr. Lenski, a University of Michigan sociologist, finds from intensive sample surveying in Detroit that membership in a socio-religious group is a decisive factor in whether a person 1) chooses to buy on the installment plan, 2) maintains close ties with his family, 3) votes Republican or Democratic, 4) rises in the class system, etc., etc. Even individuals who are not positively oriented to the institutional life of a church are considerably influenced by their communal relation, including home influence, choice of a marriage partner, selection of friends within a religious group. The Lenski study clearly distinguished four main groups: white Protestant, white Roman Catholic, Negro Protestant, and Jewish. Within these groups he finds sharp distinctions between the orthodoxists (who stress intellectual assent to religious doctrines) and devotionalists (who emphasize personal religious experience).

Roman Catholics will increase in numbers more rapidly than Protestants, according to the Lenski predictions, but white Protestants will move upward more rapidly in social status. Protestants are less likely to be deterred by ties of kinship from seeking more favorable job opportunities. They are more aggressive in the competition for economic advancement, still under the influence of "the Protestant ethic" à la Max Weber, on whom Dr. Lenski draws heavily. The religious factor gains increasing emphasis as groups become Americanized, as they move into the middle and upper-middle classes, and as they reach higher educational levels, according to this study. Since the thrust of American life is in these directions, Dr. Lenski expects there will be an increasing regard for religion.

There are scores of shrewd insights and brilliant generalizations in this book which make it likely to be carefully studied by church leaders as well as social scientists. Churchmen may be dismayed to find that only 32 per cent of Protestants pass the test for orthodoxy which the study set up, and that church campaigns to reform society are far less influential than the lifelong exposure of the individual to the religious group and its subculture.

The importance and influence of these religious subcultures may result in more sharply segmenting American society into compartments, Dr. Lenski warns.

G. E. R.

URBAN PROTESTANTISM

The City Church: Death or Renewal. By Walter Kloetzli. Muhlenberg. 224 pages. $3.75.

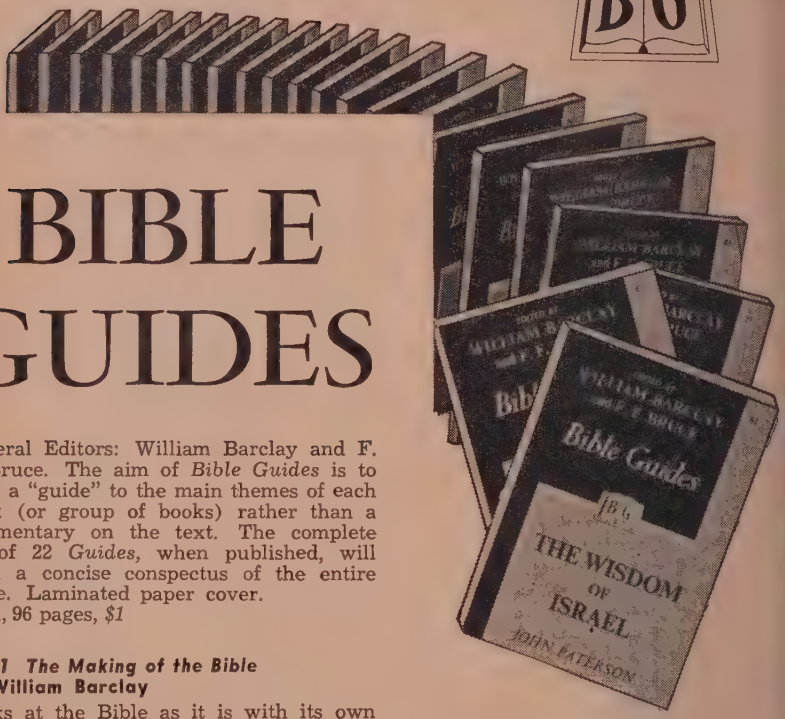
Pastor Kloetzli's work is the first book-length report on one of the most significant developments in urban Protestantism in this generation. In content the book is primarily a descriptive account of a number of the congregations which were studied in the National Lutheran Council's part of the "effective city church" project of the National Council of Churches, together with a fairly detailed discussion of some findings in particular areas of concern.

In the city church study, church administration and social science research worked together to develop new instruments of study and to dig more deeply into the why's and wherefore's of the problems of urban Protestantism. If at times mutually frustrating, the teamwork has also already helped focus attention on crucial problems with much greater clarity and it holds the promise of even more significant contributions to come.

Not all of this is explicit in Pastor

For Laymen A New Source of Help in Reading the Bible

BG



BIBLE GUIDES

General Editors: William Barclay and F. F. Bruce. The aim of *Bible Guides* is to offer a "guide" to the main themes of each book (or group of books) rather than a commentary on the text. The complete set of 22 *Guides,* when published, will form a concise conspectus of the entire Bible. Laminated paper cover.
Each, 96 pages, *$1*

No. 1 The Making of the Bible
by William Barclay

Looks at the Bible as it is with its own authority, its own witness, and its own claim to be the Word of God. In a concise manner the author shows the structure, the history, and the power of the Bible today. A masterful survey of the way in which the Bible came to be made.

No. 7 Prophets of Israel (1) Isaiah
by George Knight

Among the prophets of the Old Testament, Isaiah stands supreme in his lofty conception of God, his sense of purpose for the people of Israel, and his own loyalty to his call from God. Profesor Knight's book is a luminous and lucid guide to the heart of this great prophecy.

No. 11 The Wisdom of Israel
by John Paterson

Deals with Job and Proverbs, two bo which form a part of the Wisdom lite ture, representing the effort of the I brews to understand and explain all t exists; to interpret the facts of life a to seek wisdom.

No. 13 The Good News
by C. L. Mitton

Surveys the earthly ministry of Christ recorded by the three evangelists in gospels of Matthew, Mark, and Luke. U folds the miracle of Jesus Himself—S of Man and Lord of Life, pointing to Je as the author of our faith.

Published by

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At Your Lutheran Bookstore

tzli's book; but because he has played of the key roles in bringing administra- and research together, he is himself most eloquent witness of the fruits of co-operation. To cite just one example, larity and perception of each of his de- tive chapters reveals how deeply he has ersed himself in the empirical materials; understands these churches and their munities, not impressionistically nor on basis of a limited survey, but sys- atically and thoroughly. At the same he makes the research material focus he questions which are significant to the rch; here knowledge is made relevant; gious commitment must confront the ditions of the urban milieu.

astor Kloetzli would be the first to admit this book represents only a beginning. must ask more searching questions, be into still more complex patterns of tionships, and sharpen to even greater ntedness the questions which must be ed of the church in the metropolis.

he city church study represents a break h the survey method of church studies. e method is not, of course, obsolete; in t, the city church study itself used survey terials. But urban surveys must not be fused with research. More important, church must be willing to follow the t step here taken with other steps; it st begin to recognize that quantitative asurements, charts, and graphs can be h sobering and exciting indicators of the e of the church.

Social science will not write the prescrip- ns; but it can provide a method for re- ing the symptoms to one another in order provide a more accurate diagnosis.

Springfield, Ohio KARL H. HERTZ

GET TO KNOW KIERKEGAARD

The Life and Thought of Kierkegaard for eryman. By John A. Gates. Westminster. 2 pages. $3.

Mr. Layman! Go to your book store and der this book! Then begin that fascinating ory of Soren Kierkegaard who consecrated s thought in *utter* devotion to making you and every man who read his words a Christian.

The volume belongs in a series introducing the layman to theology as a vital Christian business. That makes it your book, for S. K.'s concern was for the *solitary individual* who is ever to face God anew.

This is serious business and the book in its fresh, vigorous style will introduce you to the gloomy Dane. It is not an idle gesture that a selected bibliography is added, particularly of S. K.'s works that are accessible in the English language. BENJAMIN LOTZ

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SYNOD CONVENTION

ROCKY MOUNTAIN

St. Paul's Church, El Paso, April 24-27

Merger wins approval, 59 to 4

By OLIVER F. WEAVER

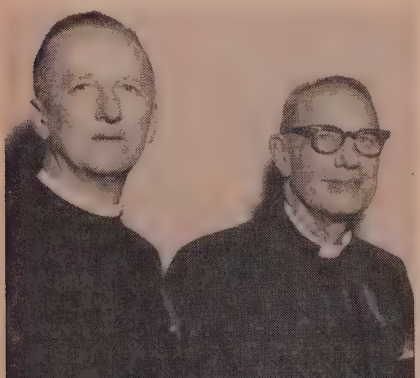
EL PASO, TEXAS—The forthcoming merger of the four Lutheran church bodies into the Lutheran Church in America was approved 59 to 4 by delegates to the Rocky Mountain Synod convention here.

"While we cherish the fruits of our history," one delegate said in the discussion, "we must not allow prejudices or narrowness to keep us from carrying the torch of 'Him We Proclaim' into a new age and greater service in His Kingdom."

The new Rocky Mountain Synod, after the merger is consummated, will include some 70 congregations in Colorado, New Mexico, Wyoming and the southwestern tip of Texas. The synod is celebrating its 50th year.

The synod also passed a resolution opposing capital punishment and adopted a $216,000 budget.

Two recently organized congregations were received into synod membership:



Dr. Soker and Dr. Foelsch at convention

Nativity Church, Derby, Colo., and
Stephen's Church, North Glen, Colo., b
Denver suburbs. New pastors received w
Marvin C. Langeland, Benjamin A.
Cracken, Robert Beard and A. Eugene C

Two men were ordained. Robert
Bacher, of Chicago Seminary, has accep
a call to develop a mission in West Den
John A. Price, of Central Seminary, accep
a call to First Church, Allen, Neb.

Dr. Charles B. Foelsch, president
Pacific Seminary, was the ULCA represe
tive. He urged greater support of
church's boards and agencies, and wider
of their services. He also spoke at the sy
banquet and the ordination service.

Special mission presentations were gi
by the Rev. Paul G. Hansen, who has se
in British Guiana since 1948, and P
William E. Nehrenz, of Mexico City.

DR. LEELAND C. SOKER was re-ele
president, with the Rev. John Gerberdin
secretary, Earl Beuthel as treasurer and
ward Voorhees as statistical secretary.

Elected to the synod executive commi
were the Rev. Don Simonton, of A
querque; the Rev. Ed Hummon, of Wh
ridge, Colo.; Eldon Christiensen of
Alamos, N. M., and Lloyd Spohr of A
querque.

Dr. Elmer W. Harner, who served in
synod for more than 46 years, receive
plaque signed by ULCA President Fry
Synod President Soker. He was pasto
St. Paul's Church in Denver for 42 y
until his recent retirement.

A Navajo Indian youth, Vernon B
man, was given the first full Indian scho
ship to college. He will enter Midland
lege next fall.

United Lutheran Church Women of
synod held their convention concurre
Mrs. Theron R. Jensen, of Arvada, C
was elected president; Mrs. Dale L. K
sen, of El Paso, vice president; Mrs. Ha
L. Prinz, Colorado Springs, secretary;
Jack Bramble, Arvada, treasurer;
Arthur Lundberg, Denver, statistical se
tary.

using Law Hailed as Result of United Religious Support

T. PAUL, MINN.—Governor Elmer L. Anderson signed the Minnesota fair ng bill on April 17. It prohibits discrimination in the sale or rental of homes apartments on the basis of color, religion or national n.

important factor in the ge of the legislation was ommon front and militant ort presented by the reli- forces of the state. Last ary the leaders of Prot- t, Catholic and Jewish os invited all the members he state legislature to be luncheon guests, and 108 em accepted.

he luncheon speakers ded a clear note: Fair ing must be provided for Said Bishop Leonard P. ley, a Roman Catholic: "We are often ally inhumane and brutal to one another he stewardship of our dwelling priv- s. The problem cannot long be ignored out shaming consequences."

r. Wesley C. Ewart, chairman of the lative committee, Minnesota Council of ches said "the right to live in the place ne's choice is as precious as the right ssembly. We must fulfill the hope of gregated housing in a desegregated ety."

/hen the bill was passed and signed, one er commented: "The clergy-legislator heon did more than any other one thing urn a fair housing bill into a fair housing for our state."

resent with the governor for the signing he bill were (*l. to r. in photo*): The Rev. rence J. Murphy, chaplain of the Cath- Inter-racial Council of St. Paul; the Rev. on M. Motter, ULCA pastor who is asso- e executive secretary, Minnesota Coun- of Churches; Allan D. Bennett, president, Paul Council of Human Relations; and the Rev. Denzil A. Carty, Episcopal pastor and chairman of the Department of Christian Social Relations, Minnesota Council of Churches.

Gov. Anderson signs bill in presence of church leaders

Estate Planning Studied At Minnesota Conference

By PAUL LUTHER WETZLER

MINNEAPOLIS — A conference on estate planning and Christian philanthropy was held April 18 in Holy Trinity Church, Minneapolis, under direction of the United Lutheran Church Foundation.

Pastors and lay leaders of ULCA, Augustana, AELC and Suomi churches in the area were told of the advantages of investing in the ULCF. Speakers included Chester Myrom, executive director of the Foundation; the Rev. David R. Gerberding, stewardship secretary of the Northwest Synod; Roland C. Matthies, of Springfield, Ohio, and Dr. Martin E. Carlson, of Minneapolis.

THE REV. THOMAS W. WERSELL, director

MINNESOTA . . .

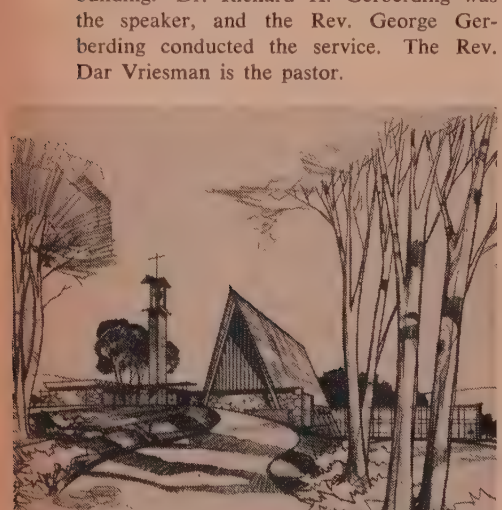
of stewardship education and finance in the Augustana Church, spoke at the baccalaureate service of Northwestern Seminary, at Lake of the Isles Church, Minneapolis, on May 7. Dr. E. E. Flack, of Hamma Divinity School, spoke at the commencement exercises on May 12. Eighteen graduates received diplomas from Dr. Clemens H. Zeidler, seminary president.

DR. FRANKLIN CLARK FRY spoke on evangelism at the Minnesota Conference of the Augustana Church on April 12. He also addressed a group of 60 pastors at a luncheon meeting.

SPRING BANQUET of the United Lutheran Church Men of Minnesota was held April 13 at St. Mark's Church, Minneapolis. The Rev. William B. Downey addressed the 300 members.

Officers elected were: Albert Dehnel, president; Palmer Opem, vice president; John Fischer, secretary, and James Lund, treasurer.

TRINITY CHURCH, Long Lake, broke ground April 30 for its new $175,000 church building. Dr. Richard H. Gerberding was the speaker, and the Rev. George Gerberding conducted the service. The Rev. Dar Vriesman is the pastor.



Plan for new Trinity Church at Long Lake

For All Church Members

Tithe Called "First Step" In Stewardship Statement

NEW YORK—Delegates to the United
theran Church in America's next conven
will be asked to adopt a statement w
calls upon all members to give a pro
tionate share of their income to the ch
"with the tithe as a reasonable first st
A tithe is 10 per cent.

The statement will be presented to
ULCA's adjourned 1960 convention sl
for June, 1962, in Detroit, Mich. Adop
of the three-paragraph statement on s
ardship will be recommended by the chu
Executive Board.

The statement which says that the "C
tian must offer to God all that he is
has" was adopted at the April meeting.

The full text follows:

"1. Christian stewardship is the practice of
Christian religion, demanding the gra
response of the whole person to God's
of love in Christ Jesus. Under the clain
this love of God upon him, the Chri
must offer to God all that he is and h

"2. All members are integral parts of the
of the congregation. Worship, evange
parish education, and stewardship are c
nels through which young and old may p
tice their Christian faith.

"3. Since the large majority of a congregat
membership can make their response in
by the giving of money, which in a
sense is giving of themselves, the congr
tion should provide continuous opportun
for all to participate in its stewardship
gram, including pledging and the use o
fering envelopes for the support of its
and world-wide ministry. Proportionate
ing, with the tithe as a reasonable first
should be encouraged."

An earlier statement on stewardship w
was designed primarily for the chu
youth was rejected by last year's ULCA
vention. The new statement is a steward
guide for the entire church.

CONSIN

ree New Mission Fields State Awaiting Entry

By CHARLES A. PULS

ADISON, WIS.—Three new mission fields been approved for entry in Wisconsin are awaiting developers, it was reported Dr. Dwight Shelhart, Northwest Synod ion director.

ey are the North Side area of Kenosha, the site of the new Carthage College pus; the Timmerman Air d area, Milwaukee, and southwest section of leton.

T. ANDREW'S CHURCH, kosh, was organized il 30 with 108 adults and children. A pastor will called effective July 1. mission has been spon- d by St. John's Church, ch has helped to pur- se a church site.

HOLY CROSS CHURCH, nomonee Falls, will dedi- its new $265,000 build- on June 11. Construction started in April 1960. congregation occupied church on Palm Sunday. nave seats 475.

GOOD SHEPHERD CHURCH, Crosse, a new mission, has occupied its unit building. Other first units are un- construction for Bethel Church, Mus- , and Holy Trinity Church, West Allis.

T. STEPHEN'S CHURCH, Madison, with its unit dedicated only recently, is already need of building expansion.

KING OF KINGS congregation in Milwau- has purchased a house chapel.

BUILDING FUND campaigns are planned by rtin Luther Church, Milwaukee, and St. tthew's Church, Madison. Bethlehem urch, Portage, seeks funds to reduce its t and purchase a parsonage.

Theological Conference At St. Olaf, July 24-28

NORTHFIELD, MINN. — St. Olaf College will hold its seventh annual Summer Theological Conference July 24-28 under a grant from the Lutheran Brotherhood Life Insurance Society.

Lecturers will be Dr. Joseph Sittler, of the Federated Theological Faculty, University of Chicago; Dr. Richard Luecke, of Princeton University, and Dr. Walter Harrelson, of Vanderbilt Divinity School.

Congregation worships in Holy Cross Church, Menomonee Falls

THIRD OF A SERIES of student emphasis services was scheduled May 14 at Luther Memorial Church, Madison. Guest speaker was Dr. Sidney Rand, executive director, Board of Colleges, of the American Lutheran Church.

Luther Memorial now provides rooms for student counseling, classes in which faculty members conduct weekly discussions, and weekly communion services for students.

CLOTHING for overseas relief is being collected in five areas of Wisconsin. Reports showed 60,000 pounds loaded at Milwaukee and 31,580 pounds at Oshkosh.

Two New Congregations Organize, Other Fields Developi

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—May is home missions month in the Synod of Ohio with the organization of two new congregations.

All Saints' Church, in the Mt. Carmel area of Clermont county, suburban to Cincinnati and 12 miles east of the city area, was organized May 7. Seventy adults were on the charter list.

Services have been held in the Mt. Carmel elementary school since last fall. Pastor David L. Miller is the mission developer. He began work last June after graduation from Hamma Divinity School.

Synod President Herbert W. Veler and Mission Director Albert H. Buhl took part in the organization service. A church site has been acquired at a strategic location, the intersection of relocated Route 74 and the Mt. Carmel road.

THE SECOND MISSION this month will be organized May 21 with 87 adult members at Mason, twenty miles north of Cincinnati. Services have been held since Reformation Sunday at the William Mason high school. A mid-year seminary graduate, Donald E. White, took over development last Jan. 22.

The mission is the first new United Lutheran congregation in Warren county in 75 years and is the first of three anticipated for the northern Cincinnati suburban area.

When Mission Director Albert H. Buhl made preliminary visits in October he found a group of interested Lutherans in the field. Services were led by professors from Hamma Divinity School until the arrival of the mission developer.

Two Cleveland Suburbs

WORK IN TWO new mission areas began last month. On April 4 Pastor Larry E. Kettlehake closed three years' service at St. John's, Ingomar, to become mission developer in Mentor Township, Lake County, 25 miles east of Cleveland. A parsonage has been purchased and a church site is se in an area where the most rapid expan of suburban Cleveland is taking place.

A second Cleveland suburban area, in heart of the old Western Reserve villa at Streetsboro, is the center of activity Mission Developer Frank A. Miller came from the New Jersey Synod Apri

Streetsboro is a "bedroom" for Clevel Here the synodical board of home miss has purchased a parsonage and is see land for a church site.

At Twinsburg, six miles away, Augus Lutheran Church has opened its first mission in recent years.

New Field in Worthington

ROBERT C. ENSIGN, a May Hamma Di ity graduate, will begin work in a third fields at Worthington, nine miles nort Columbus, in June. This is a high-inc suburb of Columbus which is attemptin keep the flavor of the early 1800s and c bining traditions of New England and ginia settlers.

The mission boards plan to occupy t other Ohio fields in late 1961 or early 1 at Centerville, near Dayton; at Lovel near Cincinnati; and at Lima.

ONE FIELD is under development in so eastern Cleveland, where Pastor Allen Youngblood has been at work since tember in a racially changing communit

Services have been held since Advent day, which gave the mission its name, vent. A lodge hall has been used wi present average attendance of 19 and a day school of 16. With an emphasis on indoctrination Pastor Youngblood has ganized a Saturday morning weekday sc for instruction.

Organization is hoped for early in 1 A parsonage was purchased by the syno home mission board last September.

SYLVANIA

60th Anniversary Gifts o New Passavant Hospital

RSBURGH, PA. — As Passavant Hospital ues with its plan for relocation in Hills, the expressions of loyalty and st by friends of the institution have tremendous.

example is the personal check for $150 by Sister Margaret Schueder, repre- g the gifts she received on the occa- of the 60th anniversary of her con- ion as a deaconess, and on her 84th lay.

ter Margaret spent five years as a vant housemother after retiring as prin- of the Lankenau School in Philadel- where she had served 50 years.

RST CHURCH, Pittsburgh, has had one nuous organized women's group for st a century. The Ladies' Sewing So- oldest organized group in the congre- n, was formed in 1868, and plans are already underway for celebrating the centennial.

Sister Margaret Schueder (left) gives check to Sister Martha Pretzlaff for new building

Through the years the women have gathered weekly to sew for the various institutions of the church as well as for their own congregation. —LUTHER E. FACKLER

YLAND

gerstown Church Honors Dr. Ard for 20 Years' Service

AGERSTOWN — More than members and guests of ity Church gathered April o honor Dr. and Mrs. Wil- P. Ard on the 20th anniver- of Dr. Ard's pastorate.

reetings were extended by J. Frank Fife, president of Maryland Synod; Dr. Harry Baughman, president of Get- urg Seminary; the Rev. rge E. Whetstone, president he Washington County Min- rial Association; Dr. DeWitt Miller, the president of the nty Council of Churches, l others.

Dr. Ard was presented with ommemorative parchment, and the cou- received a purse for a trip to Europe the gift of the congregation.

Dr. and Mrs. Ard (center) were surprised by congregation's gifts—purse for trip to Europe and hand-lettered parchment

A reception was held after the program. General chairman of the committee was Max Fiery, a member of the church council.

Baltimore Lutheran Planning Project Moves to Sector Phas

BALTIMORE — The Baltimore Area Planning Study, a pilot project of the National Lutheran Council to develop a long-range strategy for Lutheranism in the metropolitan district, is moving into its second phase.

Sector meetings are scheduled for the week of June 5-11. At these pastors and lay leaders of a group of congregations will evaluate the witness of Lutheranism in the sector, and discuss approaches to common problems and use of opportunities.

Findings of the sector meetings will be correlated with other studies to be made on the economic, social, recreational and educational aspects of metropolitan life, current and projected. In the first phase of the project, detailed information was gathered on membership, leadership and community impact in each congregation. Besides the ULCA churches, congregations of the American Lutheran Church, Augustana theran Church, and Lutheran Church— souri Synod are taking part.

An all-Lutheran meeting was held A 18. Dr. Abdel Ross Wentz gave a his of Baltimore Lutheranism, from the c nial period down to the present. He there are 98 Lutheran congregations 81,948 baptized members. Many, he poi out, have moved from inner city to subu locations in the "flight from blight."

The Rev. Walter Kloetzli, secretary of NLC Department of Urban Church, is su vising the study.

TV Program Used in Churches

SEVERAL CHURCHES of the Mary Synod are using a new television prog "Man and His Problems," being shown

Continued on page 41

"Zion Is Zooming!"

100% Subscription to *The Lutheran* Makes the Differer

"ZION CHURCH is zooming," writes an Eastern Pennsylvania pastor. "Attendance, giving, morale and everything else has risen steadily during the past few months in comparison to past years, and this in spite of bad weather. Subscribing 100 per cent to *The Lutheran* has, in my opinion, made the difference."

The pastor isn't alone in his opinion. A total of 645 United Lutheran congregations have the same idea. They all put *The Lutheran* into the home of each member every week.

Pastors and church councilmen find that the church's news magazine keeps members better informed, more responsive to the church's causes, more faithful in attendance and in church duties.

Most congregations which have tested the effectiveness of the 100 per cent subscription plan renew year after year. Many include it in the budget as an indispensable item.

On this and the next four pages are listed the congregations which have subscribed for all their families as of April 30.

Canada:
ONTARIO
Toronto
Good Shepherd
Belleville
United Luth.

Caribbean:
PUERTO RICO
Rio Piedras
Grace
Toa Baja
St. Peter
VIRGIN ISLANDS
Fredricksted
Holy Trinity

Central Pa.:
Abbottstown
St. John
Bedford
Bortz
St. Mark
Yeager Mem.
Bellwood
Salem

Bendersville
St. James
Boswell
Mt. Zion
Bowmansville
St. Paul
Carlisle
St. Paul
Chambersbur
First
Clarkstown
Messiah
Columbia
Concordia
Cogan Statio
St. Michael
Davidsville
Benscreek
St. David
St. Thomas
Dillsburg
Salem
St. John
East Petersbu
Zion
Elysburg
St. Mark

icksburg
John
ls Cove
d Hill
tzin
John
n City
Paul
sburg
Matthew
n
erstown
rist
town
st
letown
Peter
n
llmer
Kingston
Stephen
tville
Peter
ang
ood
Shepherd
sgrove
John
Royal
ort Royal
field
Paul
kwood
Luke
d Patch
lt. Carmel
nsgrove
irst
lmokin
t. Peter
emanstown
t. John
dertown
t. John
nerset
Mt. Zion
ing Grove
t. Paul
ing Mills
t. John
Penns Creek
bury
St. Luke
vorton
Zion
ion Deposit
Zion
k
Christ

ntral States:
NSAS
ndena
St. John

Emporia
St. Mark
Glasco
St. Paul
Hanover
Zion
Hays
Trinity
Prairie Village
Faith
Wellington
St. John
Wichita
St. Paul
Reformation
Wilson
Excelsior
MISSOURI
Kansas City
Children's
Memorial
Springfield
Messiah
Sunrise Beach
Kent Mem.
NEBRASKA
Broken Bow
Our Saviour
Dakota City
Salem
Dalton
Trinity
Emerson
St. Paul
Falls City
St. Peter
Lincoln
Grace
Omaha
Morning Star
Scribner
St. John
Spencer
United
Stamford
Trinity
Valley
St. Mark
OKLAHOMA
Midwest City
St. Mark
Tulsa
Ascension
TEXAS
Darrouzett
St. Paul

Florida:
Anna Marie Isl.
Gloria Dei
Carol City
St. Timothy
Fort Myers
Redeemer
Fort Walton
Holy Trinity
Gainesville
Gethsemane
University
Hollywood
St. John
Key West
Holy Trinity
St. Petersburg
Trinity
Tampa
Good Shep'rd
West Hollywood
Lutheran Mem.

Georgia-Ala.:
ALABAMA
Birmingham
Shades Valley
Cullman
Christ
Huntsville
St. Mark
Mobile
St. Paul
Montgomery
Our Redeemer
GEORGIA
Atlanta
Apostles
Peachtree Rd.
Columbus
St. Matthew
Marietta
Holy Trinity

Icelandic:
Minneota, Minn.
St. Paul

Illinois:
Carthage
Trinity
Chicago
Atonement
Edgebrook
Holy Trinity
St. Andrew
Chicago Heights
Trinity
Fillmore
St. Matthew
Freeport
Prince of Peace
Liberty
St. Peter
Maywood
St. John
McComb
Trinity
Meredosia
St. John
Trinity
Mt. Morris
Trinity
Nokomis
St. Mark
Olney
Trinity
Pekin
Our Saviour
Rockford
Faith
Vandalia
St. James
Villa Park
Grace
Wheaton
Grace
Wilmette
Wilmette
MISSOURI
St. Louis
Holy Trinity
St. Mark

Indiana:
Albion
Mt. Pleasant
St. Mark
Bloomington
St. Thomas
Bristol
Zion
Corydon
Gethsemane
St. Peter
Crawfordsville
Christ
Delphi
Bethel
St. Matthew
Gary
Grace
Goshen
First
Grabill
Salem
Harlan
Bethel
St. Mark
Highland
Gloria Dei
Hoagland
Antioch
Mt. Zion
Indianapolis
Bethlehem
Ebenezer
Good
Shepherd
King of Glory
Lawrenceburg
Emmanuel
Logansport
Grace
Richmond
St. Paul
Rockport
Trinity
Woodburn
Bethel

Iowa:
Bettendorf
St. James
Burlington
Trinity
Cedar Rapids
St. Andrews
Fairfield
First
Iowa City
First English
Newton
Holy Trinity
Sioux City
St. Luke
St. Mark

Kentucky-Tennessee:
KENTUCKY
Fern Creek
St. Stephen
Louisville
St. John
Trinity
Newport
St. Mark
Valley Station
Good Shep'rd
TENNESSEE
Nashville
First
Holy Trinity
Memphis
Bethany

Maryland:
Baltimore
Zion
Salem
Beaver Creek
St. Matthew
Beltsville
Abiding
Presence
Boonsboro
St. Matthew
Easton
St. Paul
East Riverdale
St. John
Hampstead
St. Marks
Linthicum Hgts.
St. John
North Bethesda
Trinity
Upperco
Christ
St. Paul

100% Congregations . . .

Woodbine
Calvary

Michigan:
Adrian
Christ the Redeemer
Allen Park
St. Matthew
Ann Arbor
Trinity
Battle Creek
Trinity
Benton Harbor
St. Mark
Birmingham
St. Andrew
Cold Water
Reformation
Detroit
Holy Communion
Luther Mem.
Reformation
Resurrection
Flint
Holy Trinity
Our Risen Lord
Fraser
Bethany
Grand Rapids
Faith
Trinity
Hillsdale
Trinity
Kalamazoo
Our Redeemer
Lansing
St. Stephen
Mason
All Saints
Monroe
Christ
Mt. Clemens
Bethlehem
Oak Park
St. Timothy
Pontiac
Christ of Lakes
South Haven
First
Trenton
St. Philip
Warren
St. Stephen
Southfield
Calvary

Ministerium of Pennsylvania:
DELAWARE
Dover
St. Andrew
Newark
St. Paul
Wilmington
Good Shepherd
St. Philip
Zion
PENNSYLVANIA
Allentown
St. Joseph
Ambler
Upper Dublin
Ashland
Good Shepherd
Bethlehem
Holy Cross
Holy Trinity
Rosemont
Conyngham
Christ
Devon
St. Luke
Dublin
St. Luke
Erie
Prince of Peace
Easton
Good Shepherd
Zion
Folcroft
St. John
Fort Washington
Trinity
Gilbertsville
New Hanover
Hartsville
Redeemer
Hellertown
Christ
Kellers
Peace
St. Matthew
Klingerstown
Salem
Lavelle
St. Peter
Leck Hill
St. John
New Ringgold
Zion
North Wales
St. Peter
Oreland
Christ
Orwigsburg
Zion
Pennsburg
St. Mark
Perkasie
Trinity
Philadelphia
Ascension
Immanuel
Muhlenberg
Reformation
St. James
St. John
St. Peter
Pond Hill
St. Mark
Pottstown
Grace
Roslyn
Living Word
Saucon Valley
New Jerusalem
Schoenersville
Christ
Scottdale
St. Paul
Springfield
St. Matthew
Telford
St. Paul
Valley View
Trinity
Wapwallopen
Holy Trinity
Wilkes-Barre
Christ
Wind Gap
Trinity
Whitemarsh
Zion
Wyomissing
Atonement

Mississippi:
Jackson
Trinity
Starkville
Faith

New Jersey:
Absecon
Reformation
Barnegat Light
Zion
Beachwood
St. Paul
Brant Beach
Holy Family
Bricktown
St. Thomas
Caldwell
Holy Trinity
Chatham
Gloria Dei
East Brunswick
Nativity
Florham Park
Good Shepherd
Freehold
Grace
Glen Rock
Good Shepherd
Gloucester
Bethany
Haddonfield
Our Saviour
St. Michael
New Brunswick
First Hungarian
New Milford
Gloria Dei
Oakland
Messiah
Oaklyn
St. Mark
Ocean City
St. John
Palmyra
Bethany
Pitman
St. James
Rahway
Zion
Red Bank
Holy Trinity
Ridgefield Park
Christ
River Edge
Grace
Riverside
Zion
Saddle River
Zion
Trenton
St. Mark
The Saviour
Trinity
Union
Christ
West Englewood
St. Paul
Woodbury
Trinity

New York & New England:
CONNECTICUT
Bridgeport
First
Byram
St. Paul
Cornwall
St. Peter
Hamden
Christ
Norwalk
Good Shepherd
Norwich
St. Mark
Shelton
Trinity
Southington
First
Torrington
St. Paul
MASS.
Cambridge
University
NEW HAMPSHIRE
Littleton
Christ
NEW YORK
Babylon
First
Bellmore
St. John
Brewster
Trinity
Bridgehampto
Incarnation
Brooklyn
St. Jacobi
St. James
St. John
St. Philips
Canajoharie
St. Mark
Elma
St. John
Elmsford
St. Mark
Endwell
Our Saviou
Flushing
Christ
Grand Island
St. Timothy
Greenwood L
Grace
Harmon
Our Saviou
Hicksville
Redeemer
Horsehead
Our Saviou
Lewiston
Messiah
Liverpool
Christ
Lynbrook
St. John
Manorton
St. John
Mattituck
Advent
Middle Villag
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North Syracus
Luther Memorial
New York City
Christ
Christ Chap
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lew Jerusalem
t. Timothy
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t. Paul

Kannapolis
Bethany
Center Grove
St. David
St. Enoch
Kings Mountain
Resurrection
St. Matthew
Lewisville
Shiloh
Lincolnton
Cedar Grove
Daniel
Lumberton
St. Mark
Mt. Holly
Good
Shepherd
Mt. Pleasant
Mt. Gilead
New Bern
St. Andrew
Newton
Beth Eden
Grace
Reidsville
Holy Trinity
Rocky Mountain
Trinity
Salisbury
Gloria Dei
Thomasville
Grace
Wilkesboro
Atonement

Northwest:
MINNESOTA
Hopkins
St. Paul
Minneapolis
Calvary of
Cahill
Holy Trinity
St. Louis Park
Prince of Peace
NO. DAKOTA
Eckman
Trinity
Glenburn
Trinity
Lansford
Trinity
WISCONSIN
Lancaster
Christ
Madison
St. Stephen
Milwaukee
Redeemer
Portage
Bethlehem
Sheboygan
First
Walworth
Faith

Ohio:
Acme
Jerusalem
Akron
Faith
Holy Trinity
Messiah
Amanda
St. Peter
Amelia
All Saints
Athens
Christ
Barberton
First
Trinity
Bay Village
Bethesda
on the Bay
Bedford
Church of
the Master
Bellfontaine
First
Bellville
St. John
St. Paul
Bluffton
Bluffton
Bowling Green
St. Mark
Brunswick
Holy Trinity
Bucyrus
St. Paul
Canton
Zion
Carey
Christ
Cincinnati
First
Good
Shepherd
Norwood
Cleveland
Bay Village
Calvary
First English
Messiah
Columbus
Hilltop
Our Saviour
Convoy
Bethlehem
Covington
Frieden
St. John
Crawford
Loss Creek
Cuyahoga Falls
St. Luke
Dayton
N. Riverdale
Our Saviour
St. John
Defiance
Zion
Doylestown
St. Michael
Zion
Fairborn
St. Marks
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Lordstown
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Mansfield
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Miamisburg
Salem
Middle Point
Trinity
Millersburg
Benton
Trinity
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St. Paul
New Bolt
St. John
New Phila.
Emmanuel
Newton Falls
Messiah
Oakland
Clay Mem.
Oakland
Orrville
Augsburg
Paulding
St. Paul
Perryville
St. John
Rogersville
Emmanuel
Rows
Pleasant Valley
St. Peter
Shaneville
Emmanuel
Ev. Luth.
Zion
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First
St. Peter
Sherrodsville
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Smithville
E. Union
St. Paul
Springfield
Auburn
Bethel
Fifth
First
Fourth
Grace
Rockway
St. Luke
Third
St. Clairsville
Christ the King
Stone Creek
Zion
Stony Ridge
St. John
Stow
St. Stephens
Tiro
Crouse Mem.
Toledo
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ALASKA
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Salem
St. Mark
WASHINGTON
Bremerton
Messiah
Everett
Faith
Olympia
St. Mark
Richland
Good Shep'rd
Seattle
Good Shep'rd
St. Mark

Pacific Southwest:
ARIZONA
Globe
St. Paul
Glendale
St. John
Phoenix
Shepherd of Valley
Yuma
Faith
CALIFORNIA
Alhambra
Grace
Our Saviour
Azuso
Calvary
Burbank
Luther Mem.
Concord
Good Shepherd
Corona Del Mar
Master
Glendale
First
Long Beach
Gloria Dei
Merced
Shepherd of Valley
Monterey
St. Timothy United
Napa
Emmanuel
Northridge
Prince of Peace
St. Paul
Pacifica
Holy Cross
San Diego
Gethsemane
Santa Anna
United
Santa Cruz
St. Stephen
Sierra Madre
Shepherd of Hills
Walnut Creek
St. Luke
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HAWAII
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Reformation

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Canonsburg
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Salem
Derry
Trinity
Drakes Mills
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East Pittsburgh
Hebron
Erie
Prince of Peace
Freeport
Trinity
Harborcreek
Hope
Harmony Grove
Grove Chapel
Knox
Mt. Zion
Leechburg
First
Pittsburgh
Faith
Mt. Lebanon
North Zion
St. Mark
Punxsutawney
Mt. Zion
Ridgway
First Ev.
Ross Township
Christ
Rural Valley
Jerusalem
Scottdale
St. Paul
Youngstown
St. James
Zelienople
English

Rocky Mountain:
COLORADO
Colorado Springs
Shepherd of Hills
Denver
Messiah
St. Stephens
Pueblo
Hope
NEW MEXICO
Alamagordo
Our Saviour
Albuquerque
St. Timothy
Las Cruces
Holy Trinity
Roswell
St. Marks
TEXAS
El Paso
St. Paul
UTAH
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WYOMING
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St. Paul
New Iberia
Trinity
TEXAS
Houston
Prince of Peace
Richardson
St. Luke
Snyder
Grace

Virginia:
TENNESSEE
Chattanooga
Ascension
Trinity
Johnson City
Our Saviour
Knoxville
Gloria Dei
Messiah
Oak Ridge
Grace
Marysville
St. Paul
Morrisville
Good Shepherd
VIRGINIA
Bayside
Our Saviour
Charlestown
St. Thomas
Charlottesville
St. Mark
Chilhowie
St. James
Culpepper
St. Luke
Hampton
St. Paul
Lynchburg
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Madison
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ILLINOIS
Arenzville
St. Peter
Bluff Springs
St. John
Chicago
St. Simon Tabor
Joliet
Faith
Lena
Immanuel
INDIANA
Gary
Prince of Pe
MICHIGAN
Barada
St. John

Western Canada:
MANITOBA
St. Boniface
Prince of Pe
SASKATCHEWAN
Tisdale
Christ
Vibrank
Immanuel

West Virgini
Beckley
St. Luke
Bittinger
Emanuel
Bruceton Mills
St. John
Charleston
Faith
Clarksburg
St. Mark
New Haven
St. Paul
New Martinsv
Good Shepherd
Red House
St. John
St. Albans
Grace
Swanton
St. John
Westernport
Mt. Calvar
Wheeling
First Englis
Trinity

BALTIMORE . . . (*from page 36*)

y mornings at 9:30 from April 16 to . Adult Bible classes and senior high s in the Sunday schools watch the pro- as part of their church school curri- and then discuss it.

Among the churches using the program t. Mark's, Ascension and St. John's oklyn), Baltimore.

First Church and Second Church, Balti- , are using the Davey and Goliath tele- n show on Saturday mornings as part eir weekday program for children.

LUTHER LEAGUE retreats were held at Lu-Ridge, April 22-23 for juniors and 6-7 for seniors. Theme was "What My Deepest Needs?"

TRAINING SCHOOL for pastors and evan- n resource leaders was held at the April 12-13. The Rev. Dana Johnson. tate director for evangelism, Board of l Missions, was the principal instructor. was assisted by the Rev. J. Leon Haines he Rev. E. Koontz Helwig, synod com- e leaders.

CONFIRMANDS' RETREAT will be held June d 10 at the camp. The Rev. Ralph R. erich, editor of *Time Out,* Luther League azine, will be the leader. J. FRANK FIFE

Washington Inner Mission Program Greatly Expanded

WASHINGTON — Lutheran Inner Mission iety of Greater Washington held its 43rd ual meeting with the largest turnout in history. Representatives of all the 62 porting congregations attended.

Dr. Paul M. Orso, executive director, told the society's expanded program. A full- e chaplain has been called, and a full-time option worker has been added to the staff, the result of gifts. A child welfare pro- m has been started with foster care to school children.

ister agencies in Baltimore, Philadelphia Pittsburgh have been consulted with the y of establishing a co-operative adoption n.

One of four workshops dealt with volun- tary projects. After the discussion it was proposed to employ a director of voluntary activities to help congregations to initiate and carry out projects.

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Dr. Heikkinen to Lecture At University of Helsinki

GETTYSBURG, PA. — Dr. Jacob W. Heikkinen, professor of New Testament and Greek at Gettysburg Seminary, has received an appointment under the Fulbright foreign scholarship program as visiting professor at the University of Helsinki, Finland.

DR. HEIKKINEN

The Fulbright program, directed by the Department of State, is designed "to increase good will and understanding between the people of the United States and the people of other countries through the exchange of students, teachers, university professors and research scholars."

Dr. Heikkinen will teach at the Finnish university during the first semester beginning in September, and will return in January. He will lecture in both Finnish and English on contemporary trends in American Christian thought, with special reference to Biblical and theological study.

Born in upper Michigan of Finnish immigrant parents, Dr. Heikkinen was educated at Suomi College and Hamma Divinity School. He took post-graduate studies at Augustana Seminary, the University of Michigan, Union Theological Seminary, and Princeton Theological Seminary where he earned the doctor of sacred theology degree.

He was pastor for eight years of Bethlehem Finnish Lutheran Church in Detroit, Mich. He served as commissioner of the LWA relief program in Finland during 1947, and lectured at Lutheran World Federation sponsored conferences in Germany, Finland, Norway, Holland, England and France in 1953. He took part in the first international congress on Luther research held at Aarhus, Denmark, in 1956.

Professional Fund Raiser Worth Their Cost to Chur

PITTSBURGH, PA. — Professional f raising direction is "worth what it co delegates to the National Joint Confer on Church Architecture were told April 24.

John I. Van Iderstine, administrative rector of the Fund Raising Service in ULCA's Lutheran Laymen's Movement, dressed a workshop on financing the buil program. He said:

"A reputable organization will pro pre-campaign counseling (including ad on whether or not the congregation or stitution is ready to begin a campaign) fore the program begins; on-the-scene d tions for the proper number of weeks the campaign is underway, and finall follow-up program with further on-the-s consultation as necessary to provide highest possible return on amounts ple during the campaign."

Van Iderstine told delegates that "a fessional organization will raise more m because of experience, use of proper t nique and ability to interpret and co flaws in campaign procedures as the gram moves along."

"This is not possible under local 'd yourself' direction," he said. He cautic congregations to beware of fund-raising ganizations which "operate on a percen basis." Most reputable organizations, noted, operate on a per day, per week per campaign fee.

Judge Zimmerman on Court

JUDGE CHARLES B. ZIMMERMAN, of Spr field, Ohio, has been appointed to the C of Adjudication and Interpretation of United Lutheran Church. He will suc the late Dr. Robbin B. Wolf, of Pittsbu

The appointment made by Dr. Fran Clark Fry, ULCA president, was confir by the church Executive Board. The c is responsible for settling disputes on matters in the church.

any Churches Help Mission Congregation to Organize

By CLAYTON G. VAN DEUSEN

BANY, N. Y.—The ULCA churches in y helped launch Good Shepherd ch, Loudonville, on its organization At the afternoon Service of Thanks- g, the music was led by the senior choir . John's; the reception following was by ladies of First Church; parking ar- ments were in charge of men from St. 's; and a nursery was conducted by g women from Emmanuel.

his is the newest baby in our synod, ing 113 adult members, and 62 child bers long," said the Rev. Norberth H. ker, field missionary of the New York New England Synod. The Rev. James n of St. John's, Altamont, preached.

E CALL TO THE MINISTRY, and qualifications for the office, were presented to the Hartwick and Hudson Conferences by the Rev. Charles D. Moser, synodical chairman of the Committee on Education for the Ministry. "God gave us," he said, "the intolerable compliment of allowing the divine light to shine through these earthen vessels." Aspirants for this task must be of unquestioned intelligence and dedication, to meet the challenge of today's world, he said.

HARTWICK CONFERENCE met at St. Mark's Church, Johnstown. Synod President Alfred L. Beck reported a general increase in benevolence receipts over 1960, including a 7 per cent increase from this conference.

He said the prevalent need for pastors in Protestant churches is not so critical in this

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N. Y.: ALBANY . . .

synod, which has 174 certified ministerial students in training. In Dr. Beck's three years in office, congregations without pastors have declined from 40 to 16.

The Rev. Edward Wiediger, conference secretary and synodical LWA chairman, reported a surge in response to Lutheran World Action. From 10th place in 1958, at 58.2 per cent, the conference rose to second place in 1960, with 85.73 per cent.

HUDSON CONFERENCE, meeting at St. Paul's, Wurtemburg, heard synod secretary Paul C. White speak of a "we are waiting for the merger" spirit pervading the chur

Biennial elections returned to office Past Paul E. Henry, Erwin Jaxheimer, Jr., a John Campbell, also Miles Hendricks treasurer.

HARTWICK COLLEGE was host to t groups of young people from the conferer Under the auspices of the Luther Lea committee, 200 confirmands from m congregations attended a rally on the ca pus in early May. Dr. John Garhart, coll chaplain, spoke. A week later, high sch students gathered on campus for a Con ence on Church Vocations.

UNITED LUTHERAN CHURCH WOMEN the Hartwick Conference met at Z Church, Cobleskill. Sister Evelyn Houlrc supervisor of parish workers for the Bo of American Missions, spoke on the boa work.

HUDSON CONFERENCE ULCW met in new educational building of St. Jo Church, Poughkeepsie. Mrs. Clarence Nelson, a Lutheran laywoman and aut addressed the group. Work in South Ar ica was described by Dr. Warren John staff secretary for the Board of For Missions.

WHAT LEADS a young man to follow call into the ministry? The experience the Rev. James Moy, pastor of Cl Church, Germantown, was shared at an stitute held by the Council of Chu Women of Rhinebeck. Third Luth Church, the Rev. Erwin Jaxheimer, pa was host to the group.

ST. TIMOTHY CHURCH, North Green (Troy), successfully completed a fund c paign under the direction of the Luth Laymen's Movement.

A TESTIMONIAL DINNER was given for Rev. Russell B. Greene, Sr., on the com tion of 25 years as pastor of St. P Church, Berne, and St. John's, East Be

EMMANUEL CHURCH'S parsonage at C ham is being razed, after having been gu by fire. Neighboring Lutheran churches contributed sums of money to express concern for Pastor and Mrs. Charles Witthoft, who lost most of their possess

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YORK CITY

dent Foundation Plight uses N. Y. Conferences

By PAUL VALENTINER

w York — Metropolitan conferences n four consecutive days in mid-April: u-Suffolk on the 18th, New York on 9th, Queens on the 20th, and Brooklyn e 21st. The four conference conven- concluded meetings of the ten New and New England Synod conferences, began on April 10.

Common subject of concern at the met- tan meetings was the plight of the Lu- n Student Foundation of Greater New The foundation carries on work with ran students attending universities and es in the city.

Pastor Francis K. Wagschal, executive di- of the foundation, appealed for sup- through communications submitted to onference presidents.

reasing costs coupled with a decline in regational support had left the founda- with no choice but to curtail its program ast two years.

"We managed to come through the rather e crisis of 1960 without borrowing, ugh the work had to be seriously cur- ," Pastor Wagschal's report stated.

ow in 1961 we are better off, but it be admitted all is not well. We dare ontinue another year with the program riously cut back as last year, especially most encouraging signs of life and ern among the students."

ware of the situation, the synod's Board ducation plans to ask the Albany con- on in May to substantially increase its t to the New York work. The National eran Council has already indicated an ase for the foundation in 1963.

the meantime, to alleviate the emer- y situation, the New York Conference d to give the foundation $200, and klyn voted $300. While stating no ite sum, the Queens Conference indi- d it would take the matter under consideration at its fall session and virtually promised a substantial contribution.

Speaker at all ten conference meetings was the Rev. Charles D. Moser, Merrick,

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Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

NEW YORK CITY . . .

chairman of the synod's committee on education for the ministry.

Concerned with the urgent need for more ministerial candidates, Pastor Moser undertook to visit each of the conferences to speak about ways and means of inducing more young men to begin studies for the ministry.

It is time we talked frankly with the young men in our congregations and brought them face to face with the call of God on their lives, he told the pastors.

Pastor Moser contends that, too often, pastors have been too explicit in outlining the problems and trials of a minister and have not led their young men to understand the joys and satisfactions of the calling.

Synod President Alfred L. Beck spoke at all the conference meetings and explained the steps involved in procedures leading toward the merger as they effect the synod. Final meeting of the New York and New England Synod is planned at Wagner College next spring.

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SOUTH CAROLINA

Columbia Pastor Receives Freedoms Foundation Priz

By A. KENNETH HEWITT

COLUMBIA, S. C.—The Rev. Robert Shelby, Jr., pastor of St. Paul's Church, C lumbia, received a national award fr Freedoms Foundation of Valley Forge. was for a sermon selected from thousa of articles, essays, sermons and public dresses in the annual Spiritual Award cont

The award is symbolized by the Geo Washington honor medal which was p sented to Pastor Shelby by Dr. Robert Sumwalt, president of the University South Carolina, on April 16.

Dr. Sumwalt, chairman of the awa jury, read a quotation from Pastor Shell sermon on "The Essence of Freedom." said:

"Any American who mistakes his body his soul, who makes a holy day into a h day, substitutes recreation for revere desecration for devotion, and uses freed for license, enslaves himself—and nation."

Dr. Wiles Installed at Newberry

A NEAR-CAPACITY CROWD witnessed formal installation of Dr. A. G. D. Wile president of Newberry College on April Colleges and seminaries from all over U.S. were represented.

Dr. William P. Cumming, professor English at Davidson College, was speaker. The inauguration was perfor by Dr. Fred E. Dufford, vice chairma the Board of Trustees.

Resigns NLC Chaplain Post

NEW YORK—The Rev. Dayton G. Deusen, assistant secretary for chapla services in the Division of Welfare, Nati Lutheran Council, will leave his pos June 1 to resume clinical training.

efare Agency Renamed Reflect Full Service

By OLIN G. DASHER

TTLE, WASH.—The name of Associated an Welfare of Washington has been d to Lutheran Family and Children's es of Washington.

Rev. H. Stanley Holman, acting ex- director, said the change was made orporate in the name the services of ency, which include adoption of chil- foster home care, services to unwed rs, and family counciling.

home for unwed mothers has been ed the Katherine Luther Home. It rmerly known as the Ackerson House.

Robert D. Reas, dean of education ttle University, was elected president agency's board. He is a member of al Lutheran Church (ULCA), of which olman is the pastor.

er officers are the Rev. Carl Last (Mis- Synod) and the Rev. Arne Stranjord), vice presidents; Anna Marie Hulten, ary, and Mrs. Herman C. Meyer, rer.

Oregon Agency Active

UTHERAN WELFARE ASSOCIATION of n completed its first full year of opera- s an all-Lutheran agency, with churches e National Lutheran Council and the eran Church — Missouri Synod co- ting.

e Rev. Henry L. Lieske, of Portland, sident, and Karl A. Langbecker is ex- ve secretary of the association.

ring March a comprehensive study of gency was conducted by the Depart- of Social Welfare of the Lutheran ch—Missouri Synod, at the request of oard of trustees. Suggestions for im- ing the organization were also made by social welfare experts.

mily casework increased 87 per cent g the past year, especially counseling in marital problems and children's problems. Agency headquarters are in Portland, and branch service is maintained at St. Mark's Church in Salem.

Schools Free Wednesday Nights

PUBLIC SCHOOLS in Seattle now recognize the claim of churches to one evening per week in the free time of pupils. The superintendent of schools announced that beginning with the school year in September, principals are requested to avoid any school-sponsored pupil activities on Wednesday nights.

"This free night," the notice said, "is to enable churches and church affiliated groups to make use of this time for their own activities for children and youth."

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Synod Convention Calenda

May 15-17
WEST VIRGINIA:
Jackson's Mill

May 22-25
NEW JERSEY:
St. John's Church, Ocean City
OHIO:
Augsburg Church, Toledo
PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls, Pa.
TEXAS-LOUISIANA:
Grace Church, Houston, Tex.

May 28-30
CARIBBEAN
Transfiguration Church, Rio Piedras, P

May 29-June 1
MARYLAND
Abiding Presence Church, Gettysburg,
NEW YORK AND NEW ENGLAND
First and St. John's Churches, Albany, N

June 2-6
WESTERN CANADA
Trinity Church, Saskatoon, Sask.

June 5-8
CANADA
St. Peter's Church, Preston, Ont.
CENTRAL PENNSYLVANIA
Gettysburg College, Gettysburg, Pa.
PITTSBURGH
Holy Trinity Church, Greenville, Pa.
SLOVAK ZION
Dr. Martin Luther Church, Cleveland,

—CHANGES OF PASTORATE

NEW YORK AND NEW ENGLAND

GUNTHER, JAMES. From Board of Am
can Missions, Philadelphia area.
Transfiguration Church, New York C

HILTON, JAMES K. From Bethany Chu
Central Bridge, N. Y. To St. Jo
Church, Altamont, N. Y.

MILLER, ERNEST E. From St. John's Chu
Center Square, Pa. To St. Peter's Chu
New York City.

WISE, W. GILBERT. To Christ Chu
Staten Island, assistant pastor.

DECEASED

THE REV. GUSTAV JOHN CHERASKY, 56, pastor emeritus of Holy Trinity Church, Newark, N. J., died on March . He was born in Northampton, Pa., and graduated from Muhlenberg College and delphia Seminary. He was ordained the Slovak Zion Synod in 1928, and was d to Holy Trinity Church, where he d until his retirement in 1959.

Astor Chernansky had served as president secretary and treasurer of the Slovak Synod. He served as a Navy chaplain ing World War II. He received a master 's degree in philosophy from Columbia versity in 1937.

Surviving are his wife, the former Adele cky, and three children, Mrs. Paul k, Robert and Mark.

Funeral service was conducted April 3 Holy Trinity Church by Dr. John Zornan, sident of the synod, and the Rev. John acki, president of the Eastern Conference. Interment was in Union, N. J.

THE REV. FRANK KULP, 65, retired LCA pastor, died April 27 while being taken from his home in Perkasie, Pa., to a hospital in Sellersville. Born in Philadelphia, he attended Susquehanna University and Philadelphia Seminary, and was ordained by the Pennsylvania Ministerium in 1927. He served the Quakake Parish and St. Paul's Church, Applebachsville.

He was married in 1920 to Effie M. Kelley, who died last Sept. 15. Surviving are four children, Frank R., H. William, Ruth H., and Grace.

Funeral service was conducted May 1 in Trinity Church, Perkasie, by Dr. Charles Cooper and Pastors Elton L. Angstadt and Donald D. Pritz. Burial was in Hillside Cemetery, Roslyn, Pa.

MRS. LOUISE L. LENTZ, 81, widow of the Rev. Rudolph F. G. Lentz, died April in Snyder, Tex. She had served with her husband in his pastorates in Nebraska, Kansas and Texas. At the time of her death she was living in Sinton, Tex. She was a charter member of St. Timothy's Church, Corpus Christi.

Surviving are nine children: Mrs. Emmanuel Rowoldt, Weesatche, Tex.; Mrs. Olin Cavitt, Sinton; Mrs. Ottoe Oelke, Brenham, Tex.; Mrs. Clayton Hohn, Los Angeles, Calif.; Magdalene Lentz, Sinton; Dr. Adolph B. J. Lentz, Louisville, Neb.; Rudolph H. Lentz, Fredericksburg, Tex.; Goddhold Lentz, Sinton, and the Rev. Walter L. Lentz, Snyder, Tex.; also a brother, Herman Ladusch, of New Ulm, Tex., ten grandchildren and 13 great-grandchildren.

Funeral service was conducted April 21 in Bethany Church, Fredericksburg, by the Rev. J. Ernest Messer, the Rev. Henry Trepteow, and the Rev. Philip L. Wahlberg. Interment was in City Cemetery, Fredericksburg.

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IN CONCLUSION . . . . . .

WE DON'T often give three pages of this magazine for someone to try to tear down a three-page article we have published. This week we do that in printing Dr. Andras Keken's "Reply to *The Lutheran*" regarding the situation in Hungary.

We stand back of things we publish because we don't accept a manuscript unless we are convinced it tells the truth. If you go back to *The Lutheran* of Dec. 21 and read Mr. Hanlin's article, you may be puzzled as to why it brought such a sharp reply.

Mr. Hanlin was wrong, of course, about the bells in the Deak Square Church, and later wrote to me that he "used the bells purely symbolically" since Pastor Szepfalusi had mentioned that bells in Budapest would be calling worshipers to church at Christmas.

And Mr. Hanlin did not say that all Lutherans of Hungary are of German or Slovak descent. He said "they would all be there—the Lutherans born and bred in Budapest, the Germans and the Slovaks." Of course that could be misunderstood.

THE MAIN POINT is that it is next to impossible for an outsider or even an insider to tell the whole truth about any country. If you still remember the political speeches in the U.S. last fall, you recall that Mr. Kennedy described America as slipping into a recession and lagging behind in the cold war. Mr. Nixon painted an optimistic picture of a very prosperous nation at the peak of its international power. Both were right, or wrong, according to where you stood.

In describing some country other than our own, it's usually best to say the most favorable things we can. It's a pleasure to hear from Dr. Keken that Hungari are becoming prosperous. It is thrill to be assured that no pastors are in pri or are barred from serving in the minis

Dr. Keken himself was required the Hungarian government to give up ministry for six years (1950-56) and to earn his living in secular employm so he knows exactly what he is talk about. Dr. Keken is a man for whor have respect and affection. I have tal with him only a few times, but have r son to trust him deeply.

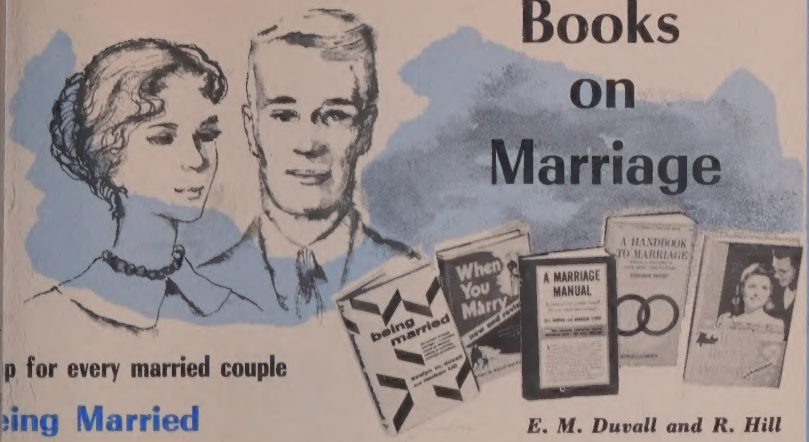
THERE ARE times when a political uation becomes so difficult and danger that many people try to escape from We have received numerous such peo in America and have helped them be new lives. But when they escape, it see to me they forfeit the right to criti or condemn those who stay behind continue to face the difficulties of liv under an uncongenial authority.

That strikes me as true regarding Cuban refugees. If they wanted to pose Castro they should have stayed Cuba to do it. If the risks were too gr and they fled, that ends that chapter their lives.

There are innumerable Christians the Soviet Union and in countries un Soviet domination who try to be hor and faithful Christians, to keep q about political problems in which t can have no influence, and to be help in contributing to their nation's lo range welfare. They want us to un stand and love them. I'm sure we sho try. We are all to a great extent prisor of our own environment, and none o can see ourselves or others as God s

—ELSON RU

Books on Marriage



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